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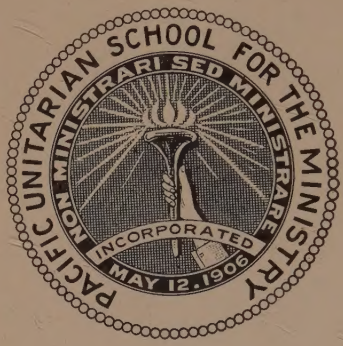

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THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS

BY

ERNEST DEWITT BURTON

AND

FRED MERRIFIELD

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

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FOREWORD TO THE STUDENT

All literature is an expression of the life of the times in which it arises. Only as one understands its origin can he appreciate fully its power and inner significance. This is especially true of biblical literature, the noblest expression of the deepest and purest passions ever aroused in the human race. These writers, above all others, have been sensitive both to the needs of men and to the sustaining power of God. Really to understand their messages we, too, must do our utmost to feel the needs of their times, and experience God's presence with like reverence.

As in the study of science or art, so in the approach to these books, we must bring to bear all possible intelligence and keen discrimination. Even to the slovenly spirit this literature may be an inspiration. To one filled with confident preconceptions, it may yield superficial results. But Bible-study should be a serious and honest business. Happy is he who learns to discern moral principles, who catches the larger sweep of thought in the author's mind, who can respond to the warm appeal of truth with hearty sympathy and a will to live.

In approaching a given letter or gospel one should take time, first of all, to grasp in its main outlines the entire course of thought, then, section by section, to note the relation of the part to the whole, and afterward more closely to study the details.

It is frequently helpful to paraphrase the materials, thoroughly to modernize the terms, especially of the more difficult passages. It is surprising how fresh and inspiring these writings become when put into everyday language.

Take great care to read all the Scripture passages assigned and in doing so to cultivate independent discernment of thought. Ask again and again the questions: Is this an essential, or only an accidental, in religion? Is there a better way to state this truth today? Can I honestly make this a part of my religion? Am I living up to my best light? How can I make this truth live for others? No person has a right to seek larger truth unless he is, with gratitude for his opportunity, also ready to build his life upon larger lines.

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PERIODS OF EARLY CHRISTIAN HISTORY

FROM THE POINT OF VIEW OF LITERATURE

It is important in taking up the study of the books of the New Testament to remember that these books were not an isolated phenomenon, springing out of the ground, or let down from heaven. On the one hand they were the literary product of the new religious movement, as the church was its organized social product; Christian life was first, the church second, the books of the New Testament third. On the other hand, they were an integral part, but only a part, of the literature of the period, being simply those Christian books of the first age of the church which the church of the second century selected from a larger number as those which expressed most purely the accepted faith of the church. Other books were written simultaneously and others were written afterward, all to meet the varying needs of the Christian community. From the point of view of literature, the first three centuries of Christian history may be divided into periods as follows:

I. *The Pre-literary Period*—

The period of exclusively oral teaching. No Christian literature was produced that has been preserved. The Jewish sacred books were the Bible of Jesus and his followers. 25–50 A.D.

II. *The Beginning of Christian Literature*—

In letter-form; chiefly the letters of Paul, written to meet existing necessities, with no thought of their constituting literature. 50–65 A.D.

III. *The Period of Gospel Writing*—

The first conscious attempts to produce Christian literature. Letters continue to be written; apocalypses appear from time to time. To this period belong all of our four Gospels, as well as their sources, and various other Gospels that have not been preserved, or at least only in part. Here also belong the apostolic fathers: Clement of Rome, Barnabas, Ignatius, and Polycarp; probably also the Teaching of the Twelve. 65–125 A.D.

IV. *The Period of the Greek Apologists, and of the Rise of Gnostic Literature*—

Among apologists, we reckon Aristides, Quadratus, Justin Martyr, Tatian, and Melito of Sardis. Among the gnostic writers of the period are Basilides, Valentinus, Heracleon, and Ptolemaeus. Other authors of the period are Papias, Hermas, and Marcion. 125–180 A.D.

V. *The Period of the Old Catholic Church*—

Christianity is now distinctly conscious of itself as an established religion with a recognized body of sacred literature, alongside of the Old Testament, which is also held sacred.

The literature of the period is anti-heretical and expository. The great writers are Irenaeus, Clement of Alexandria, Tertullian, Cyprian, Hippolytus, and Origen, and late in the period, Eusebius. 180–325 A.D.

THE BOOKS OF THE NEW TESTAMENT ARRANGED IN CLASSES AND BY DECADES

In studying the books of the New Testament from the point of view of their origin and original purpose, it is desirable to take them up in the order in which they were written, rather than in that in which they happen to stand in the New Testament. But it is also desirable to group them according to their authorsnip, so that books by the same author, or having common sources, may be considered together. The following table combines both these points of view as far as practicable. The Letters of Paul stand in the first column, the first three Gospels (which, though not by the same author, use to considerable extent the same sources) and the Book of Acts (by the same author as the Gospel of Luke) in the second column, the writings ascribed to John in the fourth column, and in the third column, the remaining books, by various authors. Horizontally the page is divided into spaces representing decades, and the various books are placed in squares indicating approximately the period in which each was written.

You will see some things at a glance. For example, nearly all, if not all, the letters of Paul were written before any of the other books of the New Testament. The Fourth Gospel and all the other books attributed to John were written thirty years after Paul had ceased writing, even if, as is perhaps the case, the Gospel and Epistles should be set down a decade earlier than they are. Some things, however, the chart cannot represent accurately. For example, out of the letters to Timothy and Titus probably only certain passages were written as early as they are set down, and the dates of the letters in the third column are all quite uncertain except Hebrews, and even this is not quite sure. But the chart as a whole will nevertheless show almost at a glance the general facts; and will indicate why we shall begin our study of the New Testament books with the Letters of Paul and among them with the Letters to the Thessalonians.

THE NEW TESTAMENT BOOKS ARRANGED IN CLASSES

A.D.	Pauline Epistles	Synoptic Gospels and Acts	General Epistles	Johannine Literature
50	1 Thessalonians 2 Thessalonians Galatians 1 Corinthians 2 Corinthians Romans			
60	Philippians Philemon Colossians Ephesians 1 Timothy Titus 2 Timothy	Mark	1 Peter	
70		Matthew	Hebrews	
80		Luke Acts	James	
90				Revelation
100			Jude 2 Peter	1 John 2 John 3 John Fourth Gospel
110				

STUDY I

CHAPTER I

PAUL BEFORE HIS CONVERSION

First day.—§ 1. *His childhood:* Acts 22:3, 27, 28; 23:6, 16; Phil. 3:5. In order that we may gain a clear conception of the circumstances under which the first New Testament books arose, it is necessary to trace briefly the history of Paul,[1] our earliest writer, from his boyhood days to the period of his mature manhood. The materials for this sketch, all too few and scattered, will be found in Paul's letters and the Book of Acts.

Study carefully the passages suggested in § 1; locate Paul's birthplace upon the map. How would his life be influenced in those early days by the presence of father, mother, and sister in the home; by the stern religious spirit of his parents; by his non-Jewish neighbors; by the proud consciousness of his Roman citizenship?

Second day.—§ 2. *His education:* Acts 18:3; 22:3; 26:4, 5; Gal. 1:14. How large a place would religion occupy in Paul's thoughts; the awful sense of God; the observance of festivals and fasts; attendance upon services of worship; his father's, and perhaps his synagogue-teacher's, explanations of the divine words in the sacred rolls? Did he have a boy's longing to be a rich tent-maker, or possibly a great rabbi some day; a strong sense of duty; a determination to gain salvation through noble living; a deep love of Jewish traditions?

Third day.—§ 3. *His career as a Pharisee and a persecutor:* Gal. 1:13; Phil. 3:5, 6; I Tim. 1:13; Acts 7:58—8:3; 22:4, 5, 20; 26:5, 9–11; I Cor. 15:9. Think as you read with what a shock Stephen's words about the Law and the reputed teaching of Jesus would fall upon the ears of the young student, Saul, now well along in his theological course under the great Gamaliel of Jerusalem and a zealous devotee of the law! Analyze clearly his motives as he undertakes to root out this dreadful heresy. How far did his zeal carry him; and did his conscience rebuke him or approve his course? Put yourself in Paul's place.

CHAPTER II

PAUL'S CONVERSION AND EARLY CHRISTIAN LIFE

Fourth day.—§ 4. *His conversion:* Gal. 1:15–17; 2:19; I Cor. 9:1; 15:8; II Cor. 4:6; Phil. 3:7–11; Acts 9:1–19*a*; 22:5–16; 26:12–18. Read all the passages in the order given and account, step by step if you can, for the tremendous

[1] Saul was his more common Hebrew name; Paul, his Roman name, used altogether in later life.

change which came over Paul at this juncture. Note especially what Paul says in his letters about it. Picture the contradictory feelings which swept his soul for days and days, both before and after the crisis. Look back, with Paul, from this point over all his years of strenuous religious experience—at Tarsus, at Jerusalem, and now at Damascus. Do you wonder that he was deeply perplexed?

Fifth day.—§ 5. *In Damascus and Arabia:* Gal. 1:17*b*, 18*a;* II Cor. 11:32, 33; Acts 9:19*b*–25; 26:19, 20. What new convictions now become the burden of all Paul's thought and preaching? Consider the nature of his occupations and experiences in this first period of three years.

§ 6. *In Jerusalem, Syria, and Cilicia:* Gal. 1:18–24; Acts 9:26–31; 22:17–21. Read the various accounts of the visit to Jerusalem carefully, beginning with Gal. 1:18–24, noting (*a*) time, (*b*) motive, (*c*) persons met, apostles and others, their attitude toward him, (*d*) length of stay, (*e*) reasons for leaving. What events follow according to each account? Use the map continually.

CHAPTER III

BEGINNINGS OF HIS BROADER CAREER

Sixth day.—§ 7. *Early ministry in Antioch:* Acts 11:19–26. Eleven "silent" years follow. Can we know, almost to a certainty, what Paul must have been doing? Why, indeed, should Paul be sought out for such a work as that in Antioch? Does he seem ready for the task? Has he matured somewhat during this past decade? Do Paul's energy and faith in Jesus as the Christ help to bring down the derisive name "Christians" upon the Antioch disciples of Jesus?

Seventh day.—§ 8. *Evangelistic work in Cyprus and Galatia:* Acts 13:1–52; 14:1–28. Consider the significance of this first long evangelistic tour of Paul and Barnabas. Why do they undertake it? Trace their movements carefully on the map. How do they decide as to the places in which they shall work? Do they labor primarily with Jews, or with Gentiles? Note the arguments with which they try to win converts. Why do they encounter such determined opposition? What people welcome their message? It is important to study Paul's simple plan of organizing believers into churches.

Eighth day.—§ 9. *Relations with the Jerusalem church leaders:* Gal. 2:1–10; Acts 15:1–29; Acts 15:30–35; Gal. 2:11–21. Read carefully Paul's statement of these events at Jerusalem in Gal. 2:1–10. What was the question at issue? Did Paul and the "Pillar Apostles" (as the apostles who had remained in Jerusalem were called) at first agree? Did they *come* to an agreement? What was it? Read Acts 15:1–35. Does this seem to refer to the same question as Gal. 2:1–10? Does the statement of the decision seem to agree with Paul's? (Some have thought that the Acts account must refer to a different event, but it is more likely

that the differences in the accounts are due to the interval between the two writings.) Read Gal. 2:11–21. For what principle is Paul fighting on both these occasions, and why is he so strenuous about the matter? Does he ever recede from his position? Does he win or lose his point? Does he seem to be "speaking the truth in love"?

CHAPTER IV

THE GOSPEL IN EUROPE: THE BEGINNINGS OF CHRISTIAN LITERATURE

Ninth day.—§ 10. *In Galatia again; and first work in Europe:* Acts 15:36–41; chaps. 16, 17; I Thess. 1:2—2:14; 3:1, 2; Phil. 4:15, 16.

What light does Paul's separation from Barnabas and Mark throw on his character? Why does he visit these Galatian disciple-groups again and again? Is this part of his established policy? Tell, in your own words, just why, at this time, Paul decided to leave the important centers of Asia Minor for work in the unknown West? Again, for this second long journey, note every center of work, the obstacles met, the nature of the work attempted, and the success or failure resulting. Does Paul's message change with time and experience? Can Paul be classed as a real statesman-evangelist?

Tenth day.—§ 11. *Eighteen months in Corinth:* Acts 18:1–11; I Cor. 1:14–16; 2:1–5; 3:1, 2; 9:1, 2; II Cor. 11:7–9. From these passages construct as full a narrative as possible of Paul's first sojourn in Corinth. Note also that this brings us to the first of Paul's extant letters, I Thessalonians (cf. Acts 18:5; I Thess. 3:6).

Eleventh day.—§ 12. *The first letter to the Thessalonians.* We are now at the beginning of Christian literature. Was the apostle consciously beginning to create a literature to supplant or supplement the Old Testament? Are these letters formal documents, or passionate outpourings of a great soul strong in its determination to save these European brothers for Christ? In reading any letter it is desirable to have in mind the relation between the writer and his readers, and the circumstances that gave rise to the letter. Recalling, therefore, the founding of the church at Thessalonica, and the length of Paul's absence from them (2:17), notice that the letter was written from Corinth (cf. Acts 18:5 and I Thess. 3:6) and the circumstances immediately preceding the writing of the letter (2:17—3:6). For today read chaps. 1 and 2:1–16 (see the analysis below). Study Paul's gentle, tactful method of approach.

ANALYSIS OF THE FIRST LETTER TO THE THESSALONIANS

I. Salutation (1:1).

II. Reminiscence and Narrative; the apostle recounts his relations to the church of the Thessalonians up to the time of writing (1:2—3:13).

1. Reminiscences of his first preaching to the Thessalonians (1:2–10).
2. Review of his unselfish and sincere labor among them (2:1–12).
3. Thanksgiving to God for their acceptance of his message (2:13–16).
4. His desire to visit them (2:17–20).
5. Timothy's visit and Paul's joy at the news he brought (3:1–10).
6. Benediction (3:11–13).

III. Instructions and Exhortations (4:1—5:24).
1. Exhortation to pure and upright Christian living (4:1–12).
2. Comfort and exhortation concerning Christ's coming again (4:13—5:11).
   a) Comfort concerning them that fall asleep (4:13–18).
   b) Exhortation to watchfulness and sobriety (5:1–11).
3. Sundry brief exhortations (5:12–22).
4. Benediction (5:23, 24).

IV. Conclusion (5:25–28).

Twelfth day.—Read in a similar way I Thess. 2:17—3:13, noticing also what facts respecting the movements of Paul and his companions are incidentally stated.

Thirteenth day.—Read I Thess. 4:1–12, observing what it shows as to the previous teaching of the apostle, the temptations and dangers of the Gentile Christians, and the kind of morality taught by the apostle to the Gentiles.

Fourteenth day.—Read I Thess. 4:13–18, and noticing that the grief of the Thessalonians was caused by the thought that their friends who died would lose their part in the coming of the Lord, observe precisely what comfort the apostle gives them. Read 5:1–11, and notice carefully what Paul teaches as to the time of the Lord's coming, and the practical instruction which he bases on this.

Fifteenth day.—Read I Thess. 5:12–24 attentively. On vs. 23, recall the previous passages in the letter which mention the "day of the Lord." Read the apostle's closing words, vss. 25–28. Note especially the indication of the use which he intended should be made of the letter.

Sixteenth day.—§ 13. *The second letter to the Thessalonians.* II Thess. was probably written not long after I Thess. (cf. the opening salutation of each), possibly for a different group of the Christians in Thessalonica. Note the analysis below. Read chap. 1, considering what it shows as to the experiences through which the Thessalonians were passing, and the apostle's way of dealing with them.

ANALYSIS OF THE SECOND LETTER TO THE THESSALONIANS

I. Salutation (1:1, 2).

II. Thanksgiving for the progress of the church and comfort to them in their persecutions (1:3–12).

III. Errors concerning the Day of the Lord corrected (chap. 2).

IV. Conclusion (chap. 3).

Seventeenth day.—Read II Thess., chap. 2. Much of this chapter is now very obscure, but notice its clear teaching concerning the effect which an expectation of the coming of the Lord ought to have.

Eighteenth day.—Read II Thess., chap. 3. See suggestions for thirteenth day. What sympathy and earnestness!

Nineteenth day.—Read again the passages cited under § 11, and write an account of Paul's work in Corinth, including the evidence from the letters to Thessalonica as well as from the account in Acts and the letters to Corinth.

Twentieth day.—Make a list of the cities visited by Paul in this first tour through Macedonia and Achaia, with a brief statement of the work done in each place (Acts 16, 17, 18:1–17).

Twenty-first day.—§ 14. *Return to Syria and stay at Antioch:* Acts 18:18–23*a*. Just why, and with what mingled emotions, does Paul hasten to visit "the church" at Jerusalem? Is his good news as heartily welcomed by the great leaders at the Jewish capital? Can you imagine Paul taking much of a vacation upon his return to headquarters at Antioch? Why does he seem to hurry to set out on a third long tour of his churches? Probably here at Antioch, Paul wrote his vigorous epistle to the Galatian Christians. Let us see what stirred him so deeply and laid bare his great righteous soul to all generations.

Twenty-second day.—§ 15. *The letter to the Galatians.* It is always a matter of interest in studying a letter to know as much as possible about the writer and the persons addressed, especially in their relation to one another. Much of this information can be gained from the letter itself. Read Gal. 4:12–17, noticing (*a*) who first preached the gospel to the Galatians; (*b*) how they received the preacher and his message. Read Gal. 3:1–5, noticing (*a*) how Christ was first presented to the Galatians; (*b*) whether they began the Christian life by subjecting themselves to the law, or by simple faith in Christ, and dependence on the Spirit.

Twenty-third day.—Read Gal. 1:6–9, noticing the evidence that since the first reception of the gospel by the Galatians there had come among them men preaching a different type of Christianity. Note also how Paul regarded this other type of Christianity. Read Gal. 6:12, 13; 4:9, 10, and observe what were some of the characteristics of this "other gospel." From these characteristics, what would you infer as to the nationality of the preachers; were they Jews or Gentiles? Recall from the previous reading (*a*) who first preached the gospel to the Galatians; (*b*) the emphatic things in his preaching of the gospel; (*c*) who had since preached a different gospel; (*d*) wherein these later preachers differed from the apostle.

Then read Gal. 1:6; 4:11, 19, 20; 5:10, and judge what degree of success these later preachers had had.

ANALYSIS OF THE LETTER TO THE GALATIANS

I. Introduction (1:1–10).
   1. Salutation, including assertion of apostolic authority (1:1–5).
   2. Indignant rebuke of the Galatian apostasy, virtually including the theme of the epistle: The gospel which Paul preached the true and only gospel (1:6–10).

II. Apologetic (personal) Portion of the Epistle.
The general theme established by proving Paul's independence of all human authority and direct relation to Christ (1:11—2:21).
   1. Proposition: Paul received his gospel not from men, but immediately from Christ (1:11, 12).
   2. Proof: drawn from various periods of his life; including also in the latter part an exposition of his gospel (1:13—2:21).
      a) From his life before his conversion (1:13, 14).
      b) From his conduct just after his conversion (1:15–17).
      c) From his first visit to Jerusalem (1:18–24).
      d) From his conduct on a subsequent visit to Jerusalem (2:1–10).
      e) From his conduct in resisting Peter at Antioch (2:11–14).
      f) Continuation of his address at Antioch so stated as to be for the Galatians also an exposition of the gospel which Paul preached (2:15–21).

III. Doctrinal Portion of the Epistle.
The doctrine of justification by faith (the distinctive doctrine of Paul's Gospel as against his legalistic opponents) defended on its own merits, chiefly by showing that the "heirs of Abraham" are such by faith in Christ, not by works of law (chaps. 3, 4).
   1. Appeal to the early Christian experience of the Galatians (3:1–5).
   2. Argument from the fact of Abraham's justification by faith (3:6–9).
   3. Argument from the curse which the law pronounces (3:10–14).
   4. Argument from the chronological order of promise and law (3:15–22).
   5. The temporary and inferior nature of the condition under the law (3:23—4:11).
   6. Fervent exhortation, appealing to the former affection of the Galatians for Paul (4:12–20).
   7. Allegorical argument from the two branches of the family of Abraham (4:21–31).

IV. Hortatory Portion of the Epistle (5:1—6:10).
  1. Exhortations directly connected with the doctrine of the epistle (chap. 5).
    a) To stand fast in their freedom in Christ (5:1–12).
    b) Not to convert liberty into license (5:13–26).
  2. More general exhortations (6:1–10).

V. Conclusion (6:11–18).
  1. Final warning against the Judaizers (6:11–16).
  2. Appeal enforced by his own sufferings (6:17).
  3. Benediction (6:18).

Twenty-fourth day.—The analysis of the letter given above should be constantly referred to in connection with the daily readings suggested below. Read Gal. 1:1–10, and notice (*a*) what Paul claims concerning his authority as an apostle; (*b*) concerning his gospel.

Twenty-fifth day.—Read Gal. 1:11, 12, and note what Paul says here concerning his gospel. Read Gal. 1:13–24 with the aid of the analysis. Notice that the facts here stated show how little connection Paul had with other Christians, either before or after his conversion. Consider how this tends to show that he could not have learned his gospel from men.

Twenty-sixth day.—Read Gal. 2:1–10, and present the scene clearly to your mind; then read 2:11–21; notice how, in both of these instances of difference of opinion between Paul and the Jerusalem apostles, his view finally prevailed, and observe the bearing of this upon his claim made in Gal. 1:11, 12.

Twenty-seventh day.—Bearing in mind that the false teachers had evidently tried to persuade the Galatians to receive circumcision, by urging that only thus could they become sons of Abraham and so heirs of the Scripture (Old Testament) promises of salvation, read Gal., chaps. 3 and 4, with the aid of the analysis; notice especially what Paul maintains, (*a*) as to how men become sons of Abraham, and (*b*) as to the permanence of the principle of faith given to Abraham, and (*c*) the superiority of the new era of faith brought in by Christ.

Twenty-eighth day.—Read Gal. 5:1–12, noticing what Paul maintains as to what it would mean for a Gentile Christian who had already accepted Christianity by faith, to adopt circumcision. Read vss. 13–25, and note very carefully how Paul guards his readers against the thought that to be free from law is to be at liberty to follow fleshly impulses, and what he teaches to be the right way of living a Christian life (see especially vss. 16, 18, 25).

Twenty-ninth day.—Read Gal., chap. 6, with the aid of the analysis. What further aids to right living does Paul suggest?

Thirtieth day.—Review the letter as a whole, noting the frankness and familiarity with which this tireless worker writes. Can he be accused of being unduly

egotistical? Does he succeed in his defense and contention? Note, above all, the varying passions which crowd upon one another in this brief letter. May we learn from this intensity and burning earnestness the great secret of Paul's success in winning many strong souls to the acceptance of his message?

REVIEW QUESTIONS

READ CAREFULLY.—Answer questions as far as possible from memory. Then take your Bible and refresh your memory, revising your answers as you read.

1. Name several characteristics of Paul's education as a Jewish boy, and indicate by underlining some of those which would have been likely to give to him strong religious convictions.

2. Who were his formal teachers and in what direction would their influence lead him theologically?

3. How did Paul first emphatically express his religious enthusiasm?

4. What quiet influences prepared the way for the great change at Damascus?

5. In what convictions did this experience culminate?

6. What may have been some of the reasons why he did not return at once to Jerusalem?

7. What do you know of Paul's first three years as a Christian?

8. Why did he finally visit Jerusalem? whom in particular did he see? how long did he stay and how was his future career influenced by this visit?

9. Make some suggestions as to how you think Paul may have spent the eleven "silent years" at Tarsus.

10. How do you account for his being asked by Barnabas to help in the work at Antioch?

11. Name the places visited on Paul's first evangelistic tour with Barnabas and give some idea of his methods of work.

12. Did his message and personality appeal most strongly to men and women of strong character or to the general populace?

13. Specify some incident which verifies your answer to the preceding question.

14. How far west did Paul's second journey take him? Where did he make his longest stay and what ultimate goal had he in view?

15. What exigencies arose in the life of the Christians of Thessalonica concerning which Paul's letters reassured them?

16. Give a clear statement of Paul's views concerning the process by which Gentiles might become Christians.

17. What did the Christians of Jerusalem say about it?

18. Which of Paul's letters is chiefly concerned with this problem?

19. Tell Paul's own story of the Jerusalem Council as related in his letter to the Galatians.

20. Was Paul a "liberal" or a "conservative" in his own day? Did he write with any intention of producing a literature?

STUDY II

CHAPTER V

PAUL'S RESIDENCE IN EPHESUS AND THE CORRESPONDENCE WITH THE CORINTHIANS

The fact that Paul's first letter to the Corinthians, as it is commonly reckoned, itself mentions a still earlier letter (I Cor. 5:9 f.) was long ago observed. It is a matter of more recent observation that II Cor. 6:14—7:1 is probably a portion of the "lost" letter imbedded in a later one. This passage at least corresponds exactly to Paul's own description of his earlier letter as given in I Cor. 5:9–13, and evidently interrupts the course of thought where it stands. Following the hint thus furnished, further study has made it probable that Paul wrote to the Corinthian church at least four letters which we still possess in whole or in part, and that the order of these letters was as follows:

a) The first letter to the Corinthians, preserved in part in II Cor. 6:14—7:1.

b) The second letter to the Corinthians: the one now commonly called First Corinthians.

c) The third letter, preserved in large part in chaps. 10–13 of Second Corinthians, so called.

d) The fourth letter, now imbedded in Second Corinthians, so called. Viz., II Cor. 1:1—6:13, and 7:2—9:15.

First day.—§ 16. *A third missionary journey begun:* Acts 18:18—19:1. Trace Paul's journey from Antioch of Syria, where the letter to the Galatians seems to have been written, to Ephesus, the great strategic center where he had long desired to proclaim his good news of salvation (Acts 16:6). Read Acts 18:23; 19:1, 8–10, 20–22, 26. It was during this strenuous evangelistic campaign that Paul was also keeping in close touch with the Corinthian church and its needs (I Cor. 16:8, 19).

Second day.—§ 17. *A fragment of a lost letter of Paul to the Corinthians*: II Cor. 6:14—7:1. Read II Cor. 6:14—7:1 as a portion of Paul's first letter to the Corinthian disciples. Remember that only recently have these people begun to regard chastity as a moral obligation resting upon every individual. The apostle has stung their consciences and attracted them to purer ideals. He recognizes the need of most strenuous measures if they are to be permanently established in their new life of godliness. To what incipient powers within them does he now appeal, and with what arguments does he refer to God as their great Helper?

Third day.—§ 18. *Paul's second letter to Corinth, commonly called First Corinthians.*

Notice the evidence, not only that Paul had recently written the letter, mentioned in our I Cor. 5:9, but that he had also received a letter from Corinth (I Cor. 7:1), that three Christians from Corinth had recently visited Paul (I Cor. 16:17), and that members of the household of Chloe had brought him further distressing news of the state of affairs at Corinth (I Cor. 1:11). It is probable also that Paul had visited Corinth since he founded the church (II Cor. 13:1). Read the following passages in Paul's second letter (I Cor., so called), and notice some of the matters in which the apostle felt it necessary to instruct the church at this time: I Cor. 1:11, 12; 5:1; 6:1; 7:1; 8:1; 11:2, 17; 12:1; 15:12; 16:1. Consider the courage and hopefulness with which it was necessary to meet these difficult situations. Glance through the following:

ANALYSIS OF THE SECOND LETTER TO THE CORINTHIANS
(I CORINTHIANS, SO CALLED)

I. Introduction, including Salutation and Thanksgiving (1:1–9).

II. Concerning Matters Reported to the Apostle by the Household of Chloe (1:10—6:20).
   1. Concerning the factions in the church (1:10—4:21).
      a) The situation stated (1:10–17).
      b) Justification of the simplicity of his preaching among them (1:18—3:4).
      c) Explanation of the relation between himself and Apollos, and of the relation of both to the gospel work (3:5–17).
      d) How in view of these facts the Corinthians ought to act (3:18—4:13).
      e) Concluding appeal and warning (4:14–21).
   2. The case of incest (chap. 5).
   3. Lawsuits between members of the church (6:1–11).
   4. Fornication (6:12–20).

III. Concerning Matters Spoken of in Their Letter (chaps. 7–14).
   5. Concerning marriage (chap. 7).
   6. Concerning the eating of things sacrificed to idols (8:1—11:1).
      a) General principles: such eating is lawful, but is not in accordance with love (chap. 8).
      b) Appeal to his own example in waiving his rights (chap. 9).
      c) Warning, derived from the Old Testament, against pride and self-conceit (10:1–13).
      d) Argument from the communion table (10:14–22).
      e) Conclusion: recognize Christian liberty, but let Christian love be supreme (10:23—11:1).
   7. Concerning women praying and prophesying unveiled (11:2–16).
   8. Concerning disorder in connection with the Lord's Supper (11:17–34).

9. Concerning spiritual gifts (chaps. 12–14).
   a) The diversity of gifts (chap. 12).
   b) Love greater than all gifts (chap. 13).
   c) Prophecy better than the gift of tongues (14:1–25).
   d) Concerning the exercise of gifts in their assemblies (14:26–36).
   e) Conclusion (14:37–40).

IV. [Source of the Apostle's Information not Indicated.]
   10. Concerning the resurrection (chap. 15).

V. Conclusion: Sundry Minor Matters, and Final Injunctions (chap. 16).

Fourth day.—After reading I Cor. 1:1–9 (cf. analysis) and 1:10–17, in which the fact of the existence of four parties at Corinth is brought out, recall what sort of a man Apollos was (Acts 18:24). It is probable that the Apollos party was made up of those who fancied that they had a taste for learned and philosophical preaching. Bearing this in mind, notice what Paul says about, (*a*) the superiority of the gospel to the wisdom of the world (philosophy), I Cor. 1:18–24; (*b*) the ability of the Corinthians to understand philosophical preaching, 1:26–31; (*c*) how Paul had preached, 2:1–5; (*d*) the true wisdom of the gospel, 2:1–16; (*e*) the inability of the Corinthians to receive it, 3:1–4.

Fifth day.—Read I Cor. 3:5–23 and chap. 4 with the aid of the analysis, restating Paul's thoughts in your own words.

Sixth day.—Read I Cor., chaps. 5 and 6, following the analysis, and again paraphrasing carefully.

Seventh day.—Read I Cor., chap. 7, and bearing in mind that the apostle is adapting his advice to specific circumstances, try to find the permanent central principle of his advice. See especially 6:17; 7:23, 35.

Eighth day.—Look over the analysis of I Cor. 8:1—11:1 concerning the eating of things sacrificed to idols, and then read chap. 8, noticing especially the central principle, and the relative value of knowledge and love.

Ninth day.—Recall again the analysis of I Cor. 8:1—11:1 and read chap. 9, noticing what right which belonged to the apostle he had voluntarily waived.

Tenth day.—Read I Cor., chap. 10, and 11:1, following the analysis.

Eleventh day.—Read I Cor. 11:2–34; see suggestions for eighth day.

Twelfth day.—Look over the analysis of I Cor., chaps 12–14; then read chap. 12, noticing what Paul says as to (*a*) the source of all spiritual gifts, (*b*) the various gifts in the church, (*c*) for whose benefit all gifts are to be used.

Thirteenth day.—Note that in chap. 12 Paul has been explaining the relative value and the use of all "gifts," but at the end of that chapter interrupts his own discussion to point out that there is a better way still of solving these problems, viz.,

to have *love*. Read chap. 13 as a psalm extolling this "more excellent way" of love.

Fourteenth day.—I Cor., chap. 14. Observe that in this chapter the apostle comes back to the practical question of the exercising of spiritual gifts (vs. 1), especially the relative value of "prophecy" and "tongues." Concerning the difference between these two, read carefully vss. 2–4. Read vss. 1–25, noticing which of the two gifts the Corinthians had apparently preferred; which Paul evidently regards as the more valuable; and the reason for his preference. Read vss. 26–40, noticing especially what they imply as to the character of public worship in the early church.

Fifteenth day.—I Cor., chap. 15. Consult the analysis for the *theme*, and vs. 12 for the *occasion* of this discussion. Read vss. 1–11, noticing the abundant testimony to the resurrection of Jesus to which Paul refers. (Vss. 9–11 are a parenthesis, not directly connected with the subject of the chapter.) Read vss. 12–28, noticing the importance which Paul attaches to the fact of the resurrection of Christ in relation to the resurrection of Christians. Read vss. 29–34, noticing what Paul regards as the immoral effect of the denial of the resurrection. Read vss. 35–58 in which Paul answers difficulties that are raised in connection with the resurrection.

Sixteenth day.—Read chap. 16, and endeavor from it to form as definite and vivid a picture as you can of the everyday life of an apostle, and especially of the matters with which Paul was just at this time occupied.

Seventeenth day.—Compare the reading of the second and third days, and, using the analysis and the text, review the whole letter with reference to the information it gives concerning the temptations to which Gentile converts to Christianity were subject, and the difficulties with which a Christian apostle had to contend in building up churches worthy of the Christian name.

Eighteenth day.—Recalling the reading of yesterday, observe in how large a proportion of the cases Paul both corrects the evils existing among the Corinthians and solves their perplexities by reference to two or three great principles, viz., the sanctity of the church and of the body as the temple of the Holy Spirit, and the great principle of love, requiring that all things be done unto the building-up of the church as the body of Christ.

Nineteenth day.—§ 19. *Paul's third letter to Corinth:* chaps. 10–13 of Second Corinthians, commonly so called.

ANALYSIS OF THE THIRD LETTER TO THE CORINTHIANS

I. Reply to the Attacks of His Opponents (II Cor. 10:1—12:13).
   1. Repels the charges of his opponents, intimating charges against them; and affirms the authority given him by Christ (chap. 10).

2. With repeated apologies for boasting, and mingled denunciation of his opponents, he glories in his Hebrew blood, his relation to Christ, his sufferings and labors, and his visions (11:1—12:13).

II. Transition to the Conclusion: his intention to come to them; the motives and manner of his coming (12:14—13:10).

III. Conclusion: parting injunctions, salutations, and benediction (13:11–14).

Read this letter through once very carefully (using the analysis), noting the sternness, the chagrin, the sarcasm and irony (11:5), and the evident sorrow with which he writes. He occasionally quotes his opponents with telling effect (10:1, 10). Seeing that Paul's previous letters and even the visits to Corinth of himself, Titus, and Timothy have failed to produce the desired result, the apostle adds this severe letter, determined by every argument in his power to break down this un-Christian obduracy in order to save the Corinthian brothers from their fatal course.

Twentieth day.—For the further understanding of this severe letter (chaps. 10–13), it must be borne in mind that originally there had been four parties at strife in the Corinthian church (see fourth day). All opposition to Paul seemed now to center in the ranks of those who claimed exclusive allegiance to Christ, to the cruel discredit of Paul (II Cor. 10:7; 11:23). Paul's letters and the visits above mentioned had seemingly aroused these opponents to bitterest antagonism (II Cor. 12:17, 18). Paul must now win back these obstreperous church members, or forever lose his place of influence at Corinth; hence he writes this letter in his strongest style, and plans to follow it up with a third visit to Corinth (II Cor. 12:14; 13:1). His opponents were evidently Jewish Christians (11:22) and claimed a special relationship to Christ (10:7; 11:13, 23), probably from the fact that they had known Christ in the flesh. Re-read the letter and be sure that you clearly see the situation before you leave it.

Twenty-first day.—In the light of all these suggestions, read again chaps. 10 and 11, putting Paul's appeals and arguments into your own words, and noting here, as in the Galatian letter, how deeply Paul is stirred and with what cleverness he pleads for their loyalty to the great Cause.

Twenty-second day.—In the same way, read 12:1–13; 12:14—13:10; and, finally, the conclusion (13:11–14). With what sense of authority, yet what self-effacement and devoted love, the great evangelist entreats them to lay aside their foolish bickerings and to live henceforth in the spirit of their Master! How could they fail to respond to their great apostle, especially when Titus carried the epistle in person to Corinth (II Cor. 7:6), and pleaded with all his great enthusiasm for its acceptance?

Twenty-third day.—§ 20. *Paul's life in danger at Ephesus: His journey to Macedonia and Greece:* Acts 19:23—20:2. We have here to interrupt our study of

Paul's correspondence with the Corinthians to consider what is happening to him in Ephesus. The passage from Acts, which should now be read, shows what other matters beside those of the Corinthians he had on his mind, and also illustrates a phase of the conflict of Christianity and Greek heathenism. Note especially the motives by which the opponents of the gospel were chiefly influenced. Does the passage found in II Cor. 1:8–10 (a part of Paul's next, and last, letter to the Corinthians) suggest the extent of the danger in which the apostle was placed prior to his escape from Ephesus? Could modern Christians endure such a strenuous, wearing life?

Twenty-fourth day.—From Acts 20:1; II Cor. 2:12, 13; 7:5–13, answer the following questions: (1) When Paul left Ephesus to what country did he intend to go? (2) At what place did he stop on the way? (Cf. map.) (3) Who did he hope would join him there, and what was the effect on his mind of the failure of this messenger to come? (4) From what place was the messenger coming, and why was Paul so anxious to see him? (5) Where did the messenger finally join Paul; what kind of news did he bring? (6) From all these facts form your impression, first, of the nature of the experiences through which Paul was passing in these weeks or months, and second, as to the occasion for the writing of this letter to Corinth.

Twenty-fifth day.—§ 21. *Paul's fourth letter to Corinth:* II Cor. 1:1—6:13 and 7:2—9:15.

ANALYSIS OF THE FOURTH LETTER TO THE CORINTHIANS

I. Introduction, including Salutation and Thanksgiving (II Cor. 1:1–11).

II. The Apostle's Feelings and Conduct toward the Corinthians, particularly in the matter of his proposed visit to them, and of his recent letter (1:12—7:16).
   1. Declares that he had acted holily and sincerely (1:12–14).
   2. Explains his change of purpose, and the motive of his recent letter, and bids them now forgive the one whose wrongdoing had occasioned the letter (1:15—2:11).
   3. His anxious suspense while waiting for his messenger to bring important news (2:12–17).
   4. [Digression—a partial repetition of his self-defense: see § 19, above.] The manner and motives of the apostle's ministry (3:11—6:10).
      a) Not with self-commendation or with letters of commendation from others, but in reliance on God, having been made by him minister of a new covenant (3:1–11).
      b) Using the boldness of speech appropriate to the new hope (3:12–18).
      c) Without craftiness, preaching Christ only as Lord (4:1–6).
      d) Weak and afflicted, yet living for others unto the glory of God (4:7–15).

e) Fainting not at persecutions, but looking unto the eternal things which are to come (4:16—5:10).

f) As ambassadors for Christ, responsible to God, living and suffering for men (5:11—6:10).

5. His love for the Corinthians and appeal for their love (6:11–13; 7:2–4).
6. His anxious suspense while he waited again in Europe for the delayed messenger (cf. 3, above) and his great joy when his friend did arrive (7:5–16.)

III. Concerning the Ministering to the Saints (chaps. 8, 9) (cf. I Cor. 16:1–3; Rom. 15:25, 26).

As you read these chapters from day to day, notice the new note of joy and relief and the unrestricted outpourings of love and enthusiasm to which Paul finally gives utterance as he realizes that another great victory has been won for the Christian movement.

Twenty-sixth day.—Following the analysis of the fourth letter, and bearing in mind that the relations between the apostle and the Corinthians had evidently been somewhat strained by a suspicion on their part that Paul had been unduly reticent concerning his own experiences and somewhat fickle in the matter of his plans for visiting them, as well as by the severity of his reproof of them—read II Cor. 1:1–11 noticing what is implied as to the experiences through which he has been passing, and as to his present condition and state of mind. Do vss. 4–7 refer only to the afflictions mentioned in vs. 8, or in part also to the distress of mind caused by anxiety concerning the Corinthians?

Twenty-seventh day.—Read II Cor. 1:12—2:17 with the help of the analysis. Notice that with the beginning of the third chapter the matter of waiting for Titus, spoken of in 2:12, 13, is dropped and resumed again in 7:5, 6. The intervening chapters, therefore, are really a long parenthesis concerning the manner and motives of the apostle's ministry, and must be read as such. See analysis. Read chap. 3, bearing in mind that the apostle had been criticized and denounced by Jewish Christian preachers, and that he is here contrasting his ministry with theirs.

Twenty-eighth day.—Bearing in mind that Paul is here explaining the motives of his ministry and what sustains him in his labors, read 4:1—6:10, forming your own impression of the ministry thus described.

Twenty-ninth day.—Read 6:11–12 and 7:2–4, comparing the analysis. Paul longs for a deathless friendship with his Corinthian friends.

Notice that in 7:5 the apostle takes up the matter of his distress of mind and the comfort caused by the coming of Titus, where he left it to introduce the digression concerning his ministry (see 2:12, 13); read 7:5–16. Cf. suggestion (6), twenty-fifth day.

Thirtieth day.—Notice the subject of chaps. 8 and 9. Cf. 9:1 and the analysis. Notice the evidence in I Cor. 16:1–3 and Rom. 15:25–27, that during all of this last part of Paul's third missionary journey one of the things which he had on his mind was the gathering of money for the relief of poor Christians in Jerusalem. Remembering how much Paul had been hindered in his work among the Gentiles by certain Jewish Christians in Jerusalem (cf. Acts 15:1 and the letter to the Galatians, especially 2:4, 12), consider how much real danger there was that the Christian church should be divided into two sharply opposed bodies—one a mere sect of Judaism, and the other a Gentile Christian body having no real connection with the religion of the Old Testament. Bear these facts in mind as you read, considering whether gifts of money by the Gentile Christians for the relief of the poverty of Jewish brethren would tend to establish friendly relations and prevent any rupture. Read chaps. 8 and 9, noticing the motives to which the apostle appeals, and the methods which he employs for raising this money. Is there considerable repetition in chap. 9 of ideas already expressed in chap. 8? Is it possible that these are parts of two letters on the same subject—rather than of the same letter?

Can you name two, three, or more great principles of thought or action which are expressed by Paul in the Corinthian letters or which underlie what he has here written? Write down such as you can state and consider how many of them are applicable to the life of individuals, the church, or men at large, today.

REVIEW QUESTIONS

1. About what city did Paul's third journey center?
2. What type of Christian work was he carrying on there?
3. What difficulties had he to overcome and what effect did opposition have upon him?
4. With the Christians in what other city was he keeping in particularly close touch while in Ephesus?
5. What proofs have we that Paul wrote more than two letters to Corinth?
6. Make a list of the Corinthian letters in order and indicate the contents of each as related to I and II Corinthians in our New Testament.
7. What does the loss and confusion of these letters suggest as to other epistolary literature of this period?
8. Are the difficulties against which the Corinthian letters were directed chiefly those of doctrine or practical life?
9. Which of these things did Paul usually emphasize most? Give instances to support your answer.
10. Upon what two great principles does Paul teach the Corinthians to rely for the solution of their moral difficulties?

11. Would you add anything to those two principles in the solution of moral problems in modern life?

12. What is the new note in the third letter to the Corinthians and the occasion for it?

13. How does the fourth letter show relief in the situation?

14. Enumerate some of the traits of Paul's character which are especially evident in the Corinthian letters.

15. What was the special purpose of the third journey of Paul?

16. What besides the raising of a relief fund was to be accomplished by the mission?

17. What suggestion is there in this as to the value of missionary activity to the Christian church today?

18. Is there any similarity between Paul's work in Corinth and the work of Christian Missions in civilized but non-Christian countries today? If so, what?

19. Who was Apollos and why did he attract people away from the Gospel which Paul had taught?

20. Write a paraphrase of any section of Paul's arguments in the Corinthian letters, not less than six verses in length.

STUDY III

CHAPTER VI

PAUL'S LAST WORK IN THE EAST, AND THE LETTER TO ROMAN CHRISTIANS

First day.—§ 22. *A tour in Macedonia, Illyricum, and Greece:* Acts 20:2, 3*a;* Rom. 15:19, 26 (cf. also II Cor. 8:1–6, 16–19, 22; 9:1–5). Recall the circumstances which led Paul into Macedonia, the trying times through which he was passing, and his great joy over the loyalty of the Corinthian Christians to the gospel as he had taught it to them (second month, 23d and 25th days). Note, in Acts 20:2, 3*a*, and Rom. 15:19, 26, with what zeal and effectiveness the apostle now set out to strengthen the Christian centers already established in Europe, and to make new conquests even in outlying districts such as Illyricum. Read Rom. 15:26 and the Corinthian passages cited above, noticing (*a*) how eager Paul was to have the Gentile Christians help their poorer brothers in Judea; (*b*) what arguments he used in pressing this opportunity and obligation upon these European disciples; (*c*) the able men who helped gather the funds; and (*d*) with what willingness and generosity the gifts were made.

Second day.—§ 23. *A three months' visit at Corinth:* Acts 20:3*a;* Rom. 15:22–29. Remembering all that had happened since Paul's last visit to Corinth (cf. first month, 10th day), imagine the hearty welcome accorded him at this time and with what satisfaction he consented to prolong his stay among these tried friends (Acts 20:3*a*). Read Rom. 15:22–29. Satisfied that the gospel is at last firmly rooted in the East, the veteran missionary now definitely plans to carry his message to the far West. After taking the relief funds to Jerusalem, he will set out for Rome and later for Spain, hoping some day to return East if God should spare his life.

Third day.—§ 24. *The letter to the Romans.* With a true statesman's instinct Paul takes time, before leaving Corinth, to write to the Christian believers at Rome, explaining his deep interest in, and sense of obligation to, them; why the Jerusalem journey must detain him a little longer, and why he is so eager to visit them on the way to his new work in Spain. Very tactfully he shows them that the time is ripe for him to leave the East, and then sets before them his deepest convictions regarding the fundamental message of Christianity: salvation through faith, rather than by keeping the Jewish law. In this way, as well as by his emphasis upon the basic principles of Christian morality, the apostle probably hoped to forestall any attacks of hostile Judaizers who, in the spirit of those who had followed him in Galatia and at Corinth, might seek to precede him and cause trouble at Rome before he arrived. Read Rom. 1:1–17 with the

help of the following analysis, noticing especially (*a*) the nature of Paul's relation to the Roman Christians, and (*b*) the theme of the letter, vss. 16, 17.

ANALYSIS OF THE LETTER TO THE ROMANS

I. Introduction (1:1–17).
   1. Salutation, including description of the author's apostleship (1:1–7).
   2. Thanksgiving for the faith of the Christians in Rome, and expression of his deep interest in them (1:8–15).
   3. Theme of the Letter: The gospel the power of God unto salvation to everyone that believes, both Jew and Greek (1:16, 17).

II. Doctrinal Portion of the Letter:
Defense and exposition of the theme (1:18—11:36).
   A. Sin and guilt universal, and hence justification by works of law impossible (1:18—3:20).
      1. The guilt of the Gentiles (1:18–32).
      2. The guilt of the Jews (2:1—3:20).
   B. But now a righteousness apart from works of law, available through faith, for both Jews and Gentiles, has been revealed; this righteousness described and explained (3:21—5:21).
      1. This righteousness comprehensively described (3:21–26).
      2. Bearing of this on Jewish pride and exclusiveness (3:27–30).
      3. Accordance of this teaching with law (i.e., with the Old Testament conception of the nature and office of law) shown from the case of Abraham (3:31—4:25).
      4. Blessedness and excellence of this salvation (chap. 5).
         a) Blessed consequences of justification: peace; joy in tribulation; hope of final salvation, fully assured since it rests on God's love manifested in our justification and proved by the death of Christ for us (5:1–11).
         b) Excellence of this salvation shown by comparing and contrasting the sin and death that came through Adam with the righteousness unto life that came through Jesus Christ (5:12–21).
   C. The changed relations of those that are justified, to sin, and law, and death (chaps. 6, 7, 8).
      1. To sin (chap. 6).
      2. To law (chap. 7).
      3. To death (8:1–30).
      4. Triumphant summing-up of the blessedness of God's elect (8:31–39).
   D. The rejection of Israel (chaps. 9, 10, 11).
      1. The apostle's grief over the fact (9:1–5).

2. Yet God is justified therein (9:6–33).
   a) It violates no promise of God (9:6–13).
   b) It involves no intrinsic unrighteousness in God (9:14–24).
   c) It was foretold by the prophets (9:25–29).
   d) The failure of the Jews to attain righteousness is due to their own lack of faith (9:30–33).
3. The apostle's desire that they may be saved (10:1).
4. The fault of the Jews shown more explicitly (10:2–21).
   a) Ignorance of the divine way of righteousness (10:2–15).
   b) Wilful resistance: they heard but obeyed not (10:16–21).
5. The nature of this rejection explained (11:1–32).
   a) Not of the nation *in toto* but consisting rather in the election of a part and the hardening of the rest (11:1–10).
   b) Not absolute and final (11:11–32).
6. Ascription of praise to God for his unsearchable wisdom (11:33–36).

III. Hortatory Portion of the Epistle (12:1—15:13).
1. The believer's offering of himself to God (12:1, 2).
2. His duty as a member of the body of Christ (12:3–21).
3. His duty as a subject of civil government (13:1–7).
4. His duty as a member of society (13:8–10).
5. Enforcement of all these exhortations by the nearness of "the day" (13:11–14).
6. Concerning them that are weak in faith (14:1—15:13).

IV. Conclusion: Personal Matters, Final Injunctions, and Doxology (15:14—16:27).

Fourth day.—With the help of the analysis read Rom. 1:18–32. Try to find, if you can, exactly what Paul regarded as the essence of Gentile sin. See especially vss. 18, 32.

Fifth day.—Read 2:1–16, noticing that the apostle is simply insisting upon the *impartiality of God*, that he judges Jew and Gentile on the same principles, approving not him who *knows* the right, but him who *does* the right. Read 2:17–29 in which Paul uses this fact of God's impartiality to convict the Jew of sin.

Sixth day.—Read 3:1–20, in which the apostle considers and answers possible objections to his conclusion that the Jew is guilty equally with the Gentile. Note especially vss. 19, 20 in which may be seen the substance of what Paul has been arguing for up to this point: viz., that justification by law is an impossibility to either Jew or Gentile.

Seventh day.—Read with special care 3:21–26, which is the heart of the doctrinal part of the letter, and then answer the following questions from it: (1) Why does no man become acceptable to God by works of law? (2) By what

can a man become acceptable to God? (3) Is such acceptance a matter of desert or of free grace? (4) What work of Christ for us makes possible such acceptance? Read 3:27–30, noticing how this principle of faith of necessity stops Jewish boasting and opens the door of salvation to Jews and Gentiles alike.

Eighth day.—Read 3:31—4:25, noticing that throughout this chapter, as in Gal., chaps. 3 and 4, Paul uses the case of Abraham (whom every Jew counted as his father, expecting to be saved because of this relationship; cf. Matt. 3:9 and John 8:39), to prove that from the beginning men were accepted of God not for meritorious deeds, but because of faith.

Ninth day.—Read chap. 5 with the help of the analysis. Notice especially that the purpose of this chapter is to emphasize the excellence of the salvation already described.

Tenth day.—Read chap. 6, noticing (*a*) the question which it discusses (vs. 1), (*b*) Paul's first answer to the question (vss. 2–11), (*c*) the exhortation based on this answer (vss. 12–14), (*d*) the same question in slightly different form (vs. 15), (*e*) the answer to this form of the question (vss. 16–23).

Eleventh day.—Read chap. 7, noticing that this chapter discusses the important question of the relationship of the Christian to the Law. In vss. 1–6 it is affirmed that we are now dead to the Law. In vss. 7–25 Paul shows that the Law, though good and holy, cannot make men holy because of the sin that dwells in them. From this only Jesus Christ can deliver.

Twelfth day.—Notice that chap. 8 is in some sense the climax of the apostle's exposition of the way of salvation. In vss. 1–25 he shows how those who are in Christ and have the spirit of Christ in them gain the victory over both sin and death, thus attaining unto full salvation, a purified spirit in a glorified body. In vss. 26–30 he shows further the certainty of the final result, (*a*) because of the indwelling of the Spirit teaching us to pray, (*b*) the eternal purpose of God resting on his foreknowledge, and issuing in our glorification. Vss. 31–39 are the apostle's exultant psalm of triumph as he contemplates the wonderful love of God which has provided this way of salvation. Read it, not as an argument, but as a shout of triumph.

Thirteenth day.—In reading chaps. 9, 10, 11, remember that the apostle has been contending in the letter that now there is one way of salvation for Jew and Gentile alike. This could not fail sooner or later to raise the question, "What becomes then of God's special promises to the Jews in the Old Testament?" In the previous letters Paul has not answered this question, but now he discusses it at length. Bear in mind it is this *national* question which he discusses. Read chap. 9 with the help of the analysis.

Fourteenth day.—Read chap. 10 with the help of the analysis.

Fifteenth day.—Read chap. 11 with the help of the analysis.

Sixteenth day.—Review with the aid of the analysis chaps. 1 to 11 and notice that there is nowhere in these chapters any direct reference to the Judaizers (cf. Gal. chap. 1). Consider (*a*) whether Paul's argument is adapted to prepare the minds of the Romans against any possible attempt of the Judaizers to pervert the gospel of Christ, (*b*) what these facts indicate as to whether Rome had yet been visited by the Judaizers, or was only in danger of an attack from them, (*c*) what Paul's purpose in writing was.

Seventeenth day.—Notice that from this point on the apostle deals with matters of practical Christian morality. Read chaps. 12 and 13, following the analysis. Notice the special appropriateness of 13:1–7 to residents of the capital city.

Eighteenth day.—Begin the study of 14:1—15:13 by noticing the two matters concerning which some of the Roman Christians had conscientious scruples; then read 14:1–12 (the principle of Christian liberty and personal responsibility to the Lord), then vss. 13–23 (the principle of Christian love which bids us have more regard for our brother's good than for the exercise of our liberty), then 15:1–13 in which both parties are instructed how to act and the exhortation is enforced by appeal to Christ's example.

Nineteenth day.—Read 15:14–33 (reasons for writing, plans for the future, etc.) and form as definite an idea as you can of the apostle's state of mind at this turning-point in his missionary life. Think also of the impression such a letter must have made upon the various groups of Roman Christians. Must they not have anticipated his coming with great eagerness, having often heard of his fame and his devotion to the Cause to which they, too, were dedicated? Finally, read chap. 16 as an illustration of Paul's personal interest in his fellow-Christians. There is some doubt whether this chapter was originally a part of this letter. It may have been sent originally to some other city, or to Rome at a later time, after he had visited the city, and later have been added by an editor. Cf. the case of II Corinthians. In any case it illustrates Paul's character and spirit.

CHAPTER VII

PAUL'S IMPRISONMENT AT JERUSALEM, CAESAREA, AND ROME, AND THE LETTER TO THE PHILIPPIANS

Twentieth day.—§ 25. *The memorable journey to Jerusalem, and Paul's narrow escape from death:* Acts 20:3–6, 13–17; 21:1–3, 7–8*a*, 15–16, 17, 26, 27–36; 23:12–13, 16, 31–33*a*. Note, as you read these passages, the following points especially: (*a*) the recognition of Paul's leadership by these eastern churches; (*b*) the apostle's Christlike determination to face even death, if need be, for his gospel's sake; (*c*) how the relief funds and news of Paul's success in Europe were received

by the church leaders in Jerusalem; (*d*) why the mob attacked Paul; and (*e*) the influence upon his Roman guards of the fact that he was a Roman citizen.

Twenty-first day.—§ 26. *Paul's first prison experiences, perilous journey, and entrance into the Roman capital:* Acts 23:35; 24:1, 22–23, 25*b*–27; 25:1–12; 26:32; 27:1–2, 18–20, 27, 42–44; 28:1, 11–16, 30–31. Note here, also, a number of important facts: (*a*) the general friendliness of the Roman officials toward Paul; (*b*) repeated and trying delays in securing a fair hearing; (*c*) the right of a Roman citizen to plead his case before the emperor himself; (*d*) Paul's strong conviction that God would not let even mobs of enemies, storms at sea, years of imprisonment, or the personal humiliation of his apostle hinder the great work to which he had been divinely called. In Rome, more than ever before, Paul felt the assurance of God's guiding presence (cf. Rom. 8:28).

Twenty-second day.—§ 27. *The letter to the Philippians.* Nearly a decade had passed since Paul had founded the first Christian church in Europe, at Philippi. All this time he had kept in close touch with these disciples. Twice he had visited them to strengthen their faith in the new religion (II Cor. 7:5 ff. and Acts 20:6); time and again they had sent Paul gifts of money to relieve him from his tent-making that he might give more time to his ministry (Phil. 4:16, 15; II Cor. 11:9). Doubtless the apostle had responded gratefully by means of messengers and letters. And now, once again in Paul's time of greatest loneliness and need, the Philippians had sent Epaphroditus, one of their choice young men, with more money for his use. Meanwhile, Epaphroditus had been dangerously ill in Rome. After his recovery, and as he was about to return to Philippi, Paul had prepared this letter of thanks and encouragement for the friends in the East. Out of all this correspondence between Paul and the Philippians we have but this one choice letter; but it is rich with information regarding the inner life of this splendid missionary of the cross. Glean all possible additional facts as to the place, occasion, and purpose of writing from the following passages: Phil. 4:22; 1:12–17; 4:18; 2:19–30. Also, from 1:1–26, notice why Paul could write to them so freely and what his hopes were for the future.

ANALYSIS OF THE LETTER TO THE PHILIPPIANS

I. Introduction (1:1–11).
   1. Salutation (1:1, 2).
   2. Thanksgiving and prayer for the Philippians (1:3–11).

II. Account of His own Affairs and Expectations (1:12–26).

III. Exhortation to the Philippians (1:27—2:18).
   1. (Closely connected with II.) To live worthily, even in the midst of persecutions (1:27–30).

2. To live in unity and love, enforced by the example of Christ (2:1–11).
3. In general, to live a worthy Christian life (2:12–18).

IV. Concerning Timothy and Epaphroditus, and Paul's own Hope to Come to Philippi (2:19–30).
[Concluding exhortations begun, but immediately broken off (3:1).]

V. Warning against the Error of the Judaizers and against the Opposite Error of Antinomianism (3:2—4:1).
1. Against the Judaizers, enforced by his own experience and example (3:2–11).
2. Disclaimer of the (Antinomian) error that the beginning of salvation is also its end (3:12–16).
3. Against a self-indulgent (Antinomian) manner of life (3:17–21).
4. Concluding exhortation to stand fast in the Lord (4:1).

VI. Various Exhortations (4:2–9).
1. To Christian unity (4:2, 3).
2. To Christian joy and trust (4:4–7).
3. To all virtue (4:8, 9).

VII. Thanks for the Gift of the Philippians (4:10–20).

VIII. Conclusion: Salutations and Benediction (4:21–23).

Twenty-third day.—Read Phil. 1:27—2:18 with the help of the analysis, stating to yourself as definitely as possible how Paul exhorts the Philippians to live, and forming as definite an idea as you can of a life lived in accordance with these teachings. (There are several verses here which might well be committed to memory as practical helps to right Christian living.)

Twenty-fourth day.—Read Phil. 2:19–30 (cf. analysis); notice the information which these verses yield about Paul's situation, expectations, companions, and ways of working; consider what light the passage throws upon the character of the persons named.

Twenty-fifth day.—Read Phil. 3:1–11 (cf. analysis), noticing (1) against whom he warns the Philippians (vss. 2, 3; where had he had to do with the same party before?); (2) what things (esteemed by the Judaizers to be of great value before God) he himself once had (vss. 4–6); (3) what he had done with these things, what principle of life he adopted instead of them, and to what he now hoped to attain (vss. 7–11). Observe the bearing of this reference to his course, on his warning to them in vs. 2.

Twenty-sixth day.—Recall the reading of yesterday, and noticing that vs. 15 suggests that there were some Christians who fancied that through faith they had already become perfect, read vss. 12–16, noticing (1) what Paul thought about his progress, (2) toward what he was striving, and (3) by what means he thought it

possible to attain it. Then read vss. 17–21, observing into what grievous error (vs. 18) some had fallen through misconception of the true way of salvation, and what Paul's feeling was concerning these. Finally read 4:1.

Twenty-seventh day.—Read Phil. 4:2–23, noticing its exhortations to joy (remember Paul's situation), its beautiful appeal to the readers to live nobly (vss. 8, 9), and the information about Paul and his relations to the Philippians which it conveys.

If you knew Paul only from this letter, would you be able to form a definite impression of his character? What would be your estimate of him?

Twenty-eighth day.—In order to gain a clearer view of the unique personality of this apostle whose writings we are studying, glance now through the Thessalonian and Galatian letters to see whether or not they confirm the impression of Paul which you have gained from the Philippian letter. Write down the leading characteristics of Paul as you find them (see especially I Thess. 1:5; 2:4–12; 3:8–10; Gal. 1:8–9, 15–16; 2:3–5, 19–20; 5:1, 22–25).

Twenty-ninth day.—Review the Corinthian correspondence again for the same purpose (especially II Cor. 6:16; I Cor. 3:11; 4:1, 3, 15; 6:12; 9:19–23; 10:31; 13:1, 13; II Cor. 11:5–10, 23–29; 12:10; 4:16–18; 5:14–15, 20; 8:9).

Thirtieth day.—Glance through the Roman letter in the same way (especially Rom. 1:9, 16; 6:11–14; 8:14, 31, 35–39; 12:9). Notice, in all the letters so far studied, how strongly and persistently Paul's conversion-experience colors his whole life and thought. In the next, and last, study of Paul's correspondence you will, because of this review, be better able to appreciate his supreme and startling tribute to the power and wonderful personality of Jesus Christ with whose life he felt himself so closely identified.

REVIEW QUESTIONS

1. How did Paul decide where he would labor?
2. Why did he remain loyal to the brother-Christians in Judea when some of them questioned his right to preach?
3. Why did Paul wish to work in the far West?
4. What was his purpose in writing the letter to Christians in Rome?
5. Against what did he seek especially to guard them?
6. How might he have avoided the Jerusalem journey and why did he not do so?
7. Why was Paul imprisoned?
8. How did his Roman citizenship aid him?
9. What experiences befell him at Caesarea?
10. Why did he appeal to the Emperor's Court?
11. Give the chief incidents in the voyage to Rome.

12. Discuss the qualities of Paul's character which seem to stand out under these trying circumstances.

13. What was the secret of Paul's power at this period of his life?

14. Give as much information as you can concerning Paul's life in Rome.

15. What influence had his letter to the Romans evidently had upon the brethren?

16. What was the occasion of his letter to the Philippians?

17. What had been his previous relations with this group of Christians?

18. What new light does this letter throw upon the character of Paul?

19. What information does it give about his companions?

20. What relation had Paul's conversion-experience to his feeling and work in this closing period of his life?

STUDY IV

CHAPTER VIII

PAUL'S LATER PRISON CORRESPONDENCE AND OTHER OCCASIONAL NOTES

First day.—§ 28. *The letter to Philemon.* Having read the letter to Philemon once, answer the following questions: To whom is the letter written (vss. 1, 2)? Where did these people live (cf. vs. 2 with Col. 4:17 and consult a map)? Under whose influence had Philemon become a Christian (vs. 19)? About whom is this letter written (vs. 10)? What had been his relation to Philemon (vss. 11, 16; notice the margin)?

Second day.—Furthermore, what change had come over Onesimus under Paul's influence (vss. 10, 16)? What was Paul's condition when he wrote (vss. 1, 9)? What is the purpose of the letter? Read it through again, and, picturing the whole situation, say what you think of the spirit of the writer and his tact.

Third day.—§ 29. *The letter to the Colossians.* Recall whether there is any record of Paul's having been in Colossae, and observe what Col. 2:1 implies. What does Col. 4:10, 18 imply as to Paul's situation when he wrote, and 4:7, 9–14 as to his companions? In view of these facts and of Philem. vss. 1, 2, 10, 23, 24 (notice the occurrence of the same names), do you think it probable that these two letters were written and sent together? Read Col. 2:8 and 2:16–23, noticing the character of the erroneous teaching by which the Colossians were in danger of being misled. How could Paul possibly cope with such difficulties from far-away Rome? Study, with care, the following outline of his argument.

ANALYSIS OF THE LETTER TO THE COLOSSIANS

I. Salutation (1:1, 2).

II. Personal Portion of the Letter: The apostle's relation to his readers, his thanksgiving, prayer, sufferings for them, and deep interest in them, with which is also blended an exalted description of the office and nature of Christ, and of salvation in him (1:3—2:5).
   1. Thanksgiving for the faith and love of his readers (1:3–8).
   2. Prayer for them, passing into description of Christ according to his nature and office (1:9–23).
   3. The apostle's sufferings on their behalf and his office as a minister of the gospel (1:24–29).
   4. His deep interest in his readers and other Christians not personally known to him (2:1–5).

III. Doctrinal Portion of the Letter: Warning against the false teachers who, by philosophy, would lead them from Christ (2:6–23).

IV. Hortatory Portion of the Letter (3:1—4:6).
1. Exhortation to live a heavenly life on earth (3:1–4).
2. To put away the earthly deeds of the unrenewed nature (3:5–11).
3. To put on the things which belong to God (3:12–17).
4. Respecting domestic relations (3:18—4:1).
5. Prayer and other Christian duties (4:2–6).

V. Conclusion (4:7–18).
1. Concerning Tychicus and Onesimus (4:7–9).
2. Salutations from those with him (4:10–14).
3. Salutation to brethren at Colossae and instructions concerning the reading of the letter (4:15–17).
4. Signature and benediction (4:18).

Fourth day.—See the above analysis of Colossians and with its help read 1:1—2:5, noticing how Paul seeks to hold the Colossians back from error by commending their faith, and by exalting Christ and his gospel.

Fifth day.—With the help of the analysis read Col. 2:6–23, noticing here again how, against the philosophy that proposes to save men by rites, ceremonies, rules, etc., Paul emphasizes the all-sufficiency of Christ.

Sixth day.—Read Col. 3:1—4:6, noticing especially the exhortation to "heavenly-mindedness" in 3:1–4, and the very practical character of this heavenly life as illustrated in the verses that follow. Write out, in your own words, a complete list of these Christian characteristics.

Seventh day.—Read Col. 4:7–18 (cf. analysis); picture again the situation here indicated, and in general Paul's situation and state of mind during his imprisonment in Rome.

Eighth day.—§ 30. *The letter to the Ephesians.* In the reading of Colossians, attention was called to the evidence that it was written at the same time as Philemon. Recall the circumstances (first, second, and third days above). Evidence of a similar character indicates that Ephesians was also written at the same time. Cf., e.g., Col. 4:7, 8 with Eph. 6:21, 22; Col. 3:18—4:1 with Eph. 5:18—6:9, etc. And this must certainly be the case if the letter was written by Paul. Some scholars think, however, that the condition of the church reflected in Ephesians could hardly have existed in the lifetime of Paul, and that the resemblances to Colossians are to be explained as due to its having been written by a devoted pupil of Paul. Others, because of the absence of the words "at Ephesus" in some ancient manuscripts (see marginal note on 1:1), and the general, impersonal tone of the letter, think that, though written by Paul, it was sent, not to Ephesus, or at least not to Ephesus only, but to a group of churches

in the province of Asia. But whether written by Paul or a disciple of his, to Ephesus or as a circular letter to various churches, it certainly expresses mainly ideas that came from Paul and is one of the strongest and most impressive of the New Testament epistles.

ANALYSIS OF THE LETTER TO THE EPHESIANS

I. Salutation (1:1, 2).

II. A Description of Salvation in Christ, expressed in praise, thanksgiving, prayer, reminder; laying emphasis on the eternal purpose of God, on the richness of salvation, on the supremacy of Christ over all things, and on the unity of the church in Christ (1:3—2:22).
   1. Ascription of praise to God for the blessings of salvation in Christ (1:3–14).
   2. Thanksgiving for the faith of those to whom the letter is sent, and prayer for them that they may know the riches of this salvation (1:15–23).
   3. Reminds his readers how great a change has been wrought for them by the life-giving grace of God (2:1–10).
   4. Reminds them of their former state of separation from Christ, and declares that in Christ all former distinctions between Jew and Gentile are abolished, both being reconciled in one body unto God through the Cross (2:11–22).

III. Transition to the Hortatory Portion of the Letter: The apostle's right to pray for them and exhort them, and his prayer for them (chap. 3).
   1. The stewardship given to him for them—The mystery of Christ which has been revealed to him (3:1–13).
   2. Prayer for them that they may know the fulness of blessing in Christ (3:14–19).
   3. Doxology (3:20–21).

IV. Hortatory Portion of the Letter (4:1—6:20).
   1. To maintain unity in Christ (4:1–16).
   2. To forsake the old impure heathen life and put on the new man (4:17–24).
   3. Warning against falsehood, anger, theft, malice, evil-speaking (4:25–32).
   4. Exhortation to love, and warning against uncleanness and covetousness (5:1–14).
   5. Exhortation to be wise and sober (5:15–21).
   6. Concerning domestic relations (5:22—6:9).
      a) On the relations of husband and wife as parallel to that of Christ and the church (5:22–33).
      b) On the relations of parents and children (6:1–4).
      c) On those of master and servants (6:5–9).
   7. Concluding exhortation to put on the whole armor of God (6:10–20).

V. Conclusion (6:21–24).
   1. Concerning Tychicus (6:21, 22).
   2. Final benediction (6:23, 24).

Ninth day.—Read Eph. 1:1; recall all that you can of the history of the church in Ephesus and of other churches in that vicinity. Cf. Col. 2:1; 4:16. If this is a circular letter may it be that Col. 4:16 refers to one copy of it? See the analysis of Eph. and read 1:1–14, noticing what facts are especially emphasized in the ascription of praise to God.

Tenth day.—Read (with the help of the analysis) Eph. 1:15–23, noticing what the author especially requests for his readers, and what conception of Christ he expresses. In like manner read also Eph. chap. 2, comparing analysis.

Eleventh day.—Read Eph. chap. 3, comparing analysis. Consider whether, if any of the readers of this letter were in danger of being led astray by a specious philosophy, such as had been taught at Colossae, there is anything in these two chapters that would have a tendency to hold them to Christ. Write out these helps for the Christian life.

Twelfth day.—Read Eph. 4:1–16, noticing the emphasis laid upon the unity of the church as the body of Christ and the means of maintaining it. Try to put Paul's thoughts into your own words.

Thirteenth day.—Read Eph. 4:17–32, cf. analysis. Notice the exceedingly practical character of the apostle's exhortation.

Fourteenth day.—Read Eph. 5:1–21, cf. analysis. See suggestions for yesterday.

Fifteenth day.—Read Eph. 5:22—6:9. Consider whether the ideal of a Christian household here set forth has yet been reached in our homes.

Sixteenth day.—Read Eph. 6:10–20, studying with care the significance of each piece of the armor. Cf. I Thess. 5:8. Read Eph. 6:21–24. Was Paul living up to his own ideal, as here expressed?

Seventeenth day.—§ 31. *The first letter to Timothy.* It will be remembered that Paul was in prison when he wrote Philippians, Philemon, and Colossians (cf. also under Ephesians), but was expecting to be released (Philem. vs. 22; Col. 2:22). On the other hand II Tim. 4:6, 16 indicates that when these words were written he was in prison and not expecting release; while I Tim. 1:3; Tit. 1:5; II Tim. 4:20 refer to certain journeys of the apostle. Since it seems impossible to place these letters and these journeys in any period of the apostle's life before the imprisonment at Rome from which he wrote Philippians, Philemon, etc., it has been by many inferred that he was released from that imprisonment, made the journeys referred to in I Tim. 1:3; Tit. 1:5; II Tim. 4:20, and was again imprisoned, writing II Timothy shortly before his death.

On the other hand, however, there are so many things in these letters that seem to belong to a later period than Paul's life, and so many expressions that are unlike his usual style that many have felt forced to believe that these letters did not come, just as they stand, from the apostle's hand. And it must be remembered, as was pointed out in speaking of II Corinthians, that that letter was probably made up out of three or more separate letters by Paul. Under Ephesians, also, mention was made of the possibility that this was composed by a disciple of the apostle largely out of material derived from Paul rather than written by Paul himself. This suggests the undoubted fact that Paul's letters, first written probably without thought that they would ever be published as literature, went through the hands of an editor before they were put together and copied as a collection of his letters in the form in which we now have them. It is probable that this process of editing was carried much farther in reference to the letters to Timothy and Titus than to any others. They contain, in all probability, portions of real letters of Paul; but in the form in which we have them it seems almost necessary to suppose that they were put forth to meet situations that arose only some time after Paul's death. If to issue such letters under Paul's name seems to us dishonest, we must remember that "pseudepigraphy"—writing under an honored name not one's own—was very common in those days and was looked upon much as we look upon the writing of historical novels in which a historical character is represented as relating his experiences, and that the compiler of these letters may well have felt that the very best use that he could make of the fragments of Paul's letters that he had was to use them in composing epistles adapted to meet the needs and difficulties of his day. In that case, though we read some passages as originally Pauline (such for example as I Tim. 1:1–3*a*; II Tim. 1:1–11, 15–18; 2:1–13; 4:1, 2, 5–21; Tit. 3:1–7, 12, 13, which Professor McGiffert regards as from the hand of Paul), yet we must read the letters as a whole as reflecting the conditions of a time somewhat later than that of Paul himself.

ANALYSIS OF THE FIRST LETTER TO TIMOTHY

1. Salutation (1:1, 2).
2. Timothy's mission at Ephesus (1:3–11).
3. Thanksgiving for the apostle's own call into Christ's service (1:12–17).
4. Charge to Timothy to war the good warfare (1:18–20).
5. Instruction concerning the conduct of the Christians at Ephesus (2:1—3:16).
   a) Prayer and conduct of public worship (chap. 2).
   b) Qualifications for church officers (3:1–13).
   c) Conclusion (3:14–16).
6. Prediction of future heresies (4:1–5).
7. Personal exhortation to Timothy, concerning his own conduct and example (4:6–16).

8. Treatment of the various classes in the church (5:1–25).
   a) In general (5:1, 2).
   b) Widows (5:3–16).
   c) Elders (5:17–25).
9. The duties of servants (6:1, 2).
10. Concerning false teachers (6:3–10).
11. Another personal charge to Timothy (6:11–16).
12. Charge for the rich (6:17–19).
13. Final charge to Timothy (6:20, 21).

Eighteenth day.—With the analysis read I Tim. chap. 1. What do vss. 3–11 show as to the subject on which men were teaching false doctrine? What do vss. 4, 5, 19 show to be still uppermost in the writer's mind?

Nineteenth day.—With the analysis read I Tim. chaps. 2 and 3. How far do modern churches follow Paul's admonitions, as here given? Notice with respect to 3:16 that the several clauses are rhythmically and antithetically arranged and are quite probably a quotation from an ancient Christian hymn (cf. Eph. 5:19), or confession of faith. Arranged in lines it would read thus:

Who was manifested in the flesh;
Was justified in the spirit;
Was seen of angels;
Was preached among the nations;
Was believed on in the world;
Was received up in glory.

Twentieth day.—Read I Tim. chap. 4, with the analysis. Give special attention to vss. 6–16.

Twenty-first day.—Read I Tim. chaps. 5 and 6, with the analysis.

Twenty-second day.—Notice from the analysis the repeated personal charges to Timothy interspersed among the instructions conveyed through him to others. Re-read these personal charges and form an impression of the ideal of character which they set forth.

Twenty-third day.—Review the sections of the letter which contain instructions concerning the conduct of others. Cf. analysis.

Twenty-fourth day.—§ 32. *The letter to Titus.* Recall once again the scenes of Titus' labors. Then read Tit. chap. 1, with the help of the following analysis.

ANALYSIS OF THE LETTER TO TITUS

1. Salutation (1:1–4).
2. Titus' mission in Crete, especially the appointment of elders (1:5–9).
3. The vices of the Cretans (1:10–16).

4. Instruction to Titus concerning the things he is to teach the Cretans (2:1—3:8).
   a) Sober and upright living (2:1–9).
   b) This exhortation enforced by the past and future coming of Christ (2:10–15).
   c) Subjection to rulers and good works toward all enforced by appeal to the goodness of God (3:1–8).
   d) Questions to be avoided, and the treatment of the factions (3:9–11).
5. Conclusion (3:12–15).

Twenty-fifth day.—Read Tit. chap. 2, noticing especially the emphasis upon sober-mindedness.

Twenty-sixth day.—Read Tit. 3:1–8, noticing carefully the conduct enjoyed and the motives appealed to. Read 3:9–11 and 3:12–15. Follow, on the map, all of these suggested movements of Paul. Recall the long list of able men whom Paul enlisted as his co-workers.

Twenty-seventh day.—§ 33. *The second letter to Timothy.* Read chap. 1, with the help of the following analysis.

ANALYSIS OF THE SECOND LETTER TO TIMOTHY

1. Salutation (1:1, 2).
2. Mingled thanksgiving, reminiscence, and exhortation (1:3–14).
3. Concerning Phygellus, Hermogenes, and Onesiphorus (1:15–18).
4. Exhortation and encouragement enforced by his own example (2:1–13).
5. Instruction concerning them that are in danger of being led away (2:14–26).
6. Prediction of coming heresies, and exhortation to steadfastness (3:1–17).
7. Solemn charge to Timothy, and announcement of the approaching end of the apostle's own course (4:1–8).
8. Conclusion: Personal matters, salutation, and benediction (4:9–22).

Twenty-eighth day.—Read II Tim. chaps. 2 and 3, noticing especially in chap. 3 (*a*) (vss. 14–16) what the writer gives as the antidote to false teaching and life, (*b*) to what portion of our Bible he refers in vss. 15, 16, (*c*) for what he declares the Scriptures to be valuable. Read II Tim. chap. 4, with the analysis, noticing especially Paul's parting exhortation to Timothy, vs. 5, and his own last exultant expression of faith and hope, vss. 6, 7, 8, 18.

Twenty-ninth day.—With the aid of the analytical outline review rapidly the life of this great Christian leader.

Thirtieth day.—Learn the list of Paul's letters in their probable chronological order and recall as far as you can the place at which, and the circumstances under which, each was written.

REVIEW QUESTIONS

1. Tell what you can about the writing of the letter to Philemon and what it adds to our estimate of Paul.

2. What difficulty was the Colossian letter designed to meet?

3. Give a list of the practical phases of Christian life which Paul emphasizes in the letter.

4. What is a mystic? In what sense might Paul be called mystical? Is mysticism in religion a good thing?

5. What do Paul's instructions at the close of this letter indicate as to the use which was made of his letters?

6. How do you account for the similarity between the Ephesian and Colossian letters?

7. What leads people to think that the letter to the Ephesians was intended for several churches rather than for one?

8. Give the history of the Christian group in Ephesus.

9. Give the theme of several notable passages in the letter to the Ephesians.

10. Write a paraphrase of one of these passages not less than six verses in length.

11. What is the probability concerning the authorship of the letters to Timothy and Titus?

12. Why should additions have been made to the original letters?

13. What is "pseudepigraphy"?

14. What analogy for this literary process have we in modern times?

15. How highly organized a church is reflected in the letters to Timothy and Titus?

16. Do you know of any other men in the history of the Christian religion who have accomplished as much as Paul?

17. To what extent does his thinking influence our church life today? Name specific Pauline ideas.

18. What was Paul's greatest message to the world of his day?

19. How does the message of Christianity today differ from it?

20. For what do you rank Paul most highly, his work as a missionary, his thought as a theologian, or his character as a Christian?

STUDY V

CHAPTER IX

THE FIRST MEMOIRS CONCERNING JESUS' PUBLIC CAREER AND ITS SIGNIFICANCE. THE GOSPEL ACCORDING TO MARK

Thus far in our study we have been dealing with one of the simplest forms of literature—letters. We have noticed how naturally and directly these letters sprang out of the actual needs of the church and Paul's relation to them. But other forms of literature are also the product of experience, and arise to meet human needs. In the same decades in which Paul was preaching the gospel and writing his letters, in part just because of the success of his work, there came to be felt, most naturally, a need for a record of the life and words of that Jesus whom Paul proclaimed to be the Son of God. The first response to the need, of which we have any definite trace, was a collection of the sayings of Jesus probably made by the publican-apostle Matthew and first put forth in the later years of the apostle Paul. It may be thought of as the first edition of our Gospel of Matthew, but no copies of it are now in existence. Upon this there followed, probably not many years later, a book chiefly devoted to the deeds of Jesus, but including also some of his teachings—the Gospel of Mark. Still later came our Gospel of Matthew (probably so called because it took up into itself the collection of sayings gathered by the apostle Matthew), and the Gospel of Luke; and finally, near the end of the century, the Gospel of John.

There are three ways of reading these books. Because they deal with the life of Jesus, we may use them to gain a knowledge of what he said and did. Or, remembering that they were written to meet existing religious needs of the time in which they were written, we may try to read them as they were read by those for whom they were first written. Or, still again, we may forget alike when they were written, or when the events which they record took place, and ask simply what message they bring to us today. In the first case we are carried back to the years between 25 and 30 A.D.; in the second case to the years between about 60 and 100 A.D.; in the third case we remain in the twentieth century.

All of these ways of reading the books are legitimate. The second is the most difficult, but because it is truest to the actual origin of the books, it is in the end most fruitful, provided only we may make it a stepping-stone to the results at which both the other methods aim. Through it we gain eventually both the most accurate knowledge of the life of Jesus and the greatest help for our own lives. Those who can do so are advised to try in the present study to read the books from this point of view. But we must not read into the books more of adaptation to current needs than is really there. This applies especially to the Second Gospel.

For it seems probable that Mark wrote chiefly under the influence of the feeling that his fellow-Christians needed for their own spiritual development to have a connected account of what Jesus did and taught, and that only here and there has he in mind particular beliefs that he wishes to strengthen or errors that he wishes to correct.

First day.—§ 34. *The writer of our oldest extant Gospel—the Gospel of Mark.* Strong Christian tradition testifies that the writer of our Second Gospel was the John Mark who is mentioned in Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10, 11; Philemon 24; I Pet. 5:13; II Tim. 4:11. Prefixing to these passages Mark 14:51, 52 with its probable evidence that the author of this gospel was a young man in Jerusalem when Jesus was crucified, construct from the passages a sketch of the life of Mark, and form as vivid an impression as you can of the kind of man he was, and his connection with the early Christian movement.

Second day.—Look over the following analysis of the Gospel of Mark, noticing that, so far as this analysis shows at least, the writer's adaptation of his material to the needs of his readers has not greatly affected the plan of his book, but that he has arranged it according to the periods of the life of Jesus. Fix these main periods in mind. The evidences of adjustment to needs will appear in the content of the sections, rather than in their arrangement.

ANALYSIS OF THE GOSPEL ACCORDING TO MARK

I. Introduction:
Preparation for the public work of Jesus (1:1–13).
1. Preaching of John the Baptist (1:1–8).
2. Baptism of Jesus (1:9–11).
3. Temptation in the wilderness (1:12, 13).

II. The Galilean Ministry (1:14—9:50).
1. The work begun and favorably received (1:14–45).
a) Jesus begins preaching in Galilee (1:14, 15).
b) Call of the four fishermen (1:16–20).
c) A Sabbath in Capernaum (1:21–34).
d) A preaching tour in Galilee (1:35–45).
2. The opposition of the scribes and Pharisees excited and rapidly developed (2:1—3:6).
a) A paralytic healed and his sins forgiven (2:1–12).
b) Call of Levi, and the feast in his house (2:13–17).
c) Jesus' answer to a question concerning fasting (2:18–22).
d) Plucking grain on the Sabbath (2:23–28).
e) A withered hand healed on the Sabbath (3:1–6).

3. The beginnings of the separation between the followers of Christ and the rest of the community; the organization of the band of twelve personal attendants and helpers (3:7–35).
   a) The widespread fame of Jesus (3:7–12).
   b) The choosing of the Twelve (3:13–19).
   c) Concerning eternal sin (3:20–30).
   d) Natural and spiritual kinsmen (3:31–35).
4. The parables of the kingdom's growth, in which is also illustrated its separating power (4:1–34).
5. Sundry manifestations of his power, which meet with varied reception, some believing, some unbelieving, some slow to believe (4:35—6:6).
   a) Stilling of the tempest (4:35–41).
   b) The Gerasene demoniac (5:1–20).
   c) Jairus' daughter raised to life (5:21–43).
   d) The rejection at Nazareth (6:1–6).
6. The sending out of the Twelve to engage in work like his own (6:7–29).
7. The continuance of his work in Galilee, with the reappearance of the same features: he heals and feeds the multitudes; his disciples are slow of understanding; the multitudes follow him; the Pharisees oppose him (6:30—7:23).
   a) The feeding of the five thousand (6:30–46).
   b) Jesus walking on the sea (6:47–52).
   c) Many healed in Galilee (6:53–56).
   d) On eating with unwashen hands (7:1–23).
8. A withdrawal from Galilee into Gentile territory, and the ready faith which Jesus finds there (7:24–37).
   a) The Syrophoenician woman's daughter (7:24–30).
   b) The deaf and dumb man healed (7:31–37).
9. Further experiences in Galilee in which the same features as before appear (8:1–26).
   a) The feeding of the four thousand (8:1–10).
   b) Pharisees demanding a sign from heaven (8:11–21).
   c) A blind man healed near Bethsaida (8:22–26).
10. A second withdrawal from Galilee: tour to Caesarea Philippi and return to the sea. He draws out from Peter the confession of him as the Christ, and begins to teach his disciples concerning his own sufferings, and the conditions of discipleship to him (8:27—9:50).
    a) Peter's confession of Jesus' messiahship (8:27–30).
    b) Jesus' prediction of his own death and resurrection (8:31—9:1).
    c) The transfiguration (9:2–13).
    d) The demoniac boy healed (9:14–29).

e) Jesus again foretells his death and resurrection (9:30–32).
f) The ambition and jealousy of the disciples reproved (9:33–50).

III. The Journey from Galilee to Judea, and instructions on the way; on nearing Jerusalem he is publicly saluted as Son of David (chap. 10).
1. Departure from Galilee into Perea (10:1).
2. Concerning divorce (10:2–12).
3. Blessing little children (10:13–16).
4. The rich young ruler (10:17–31).
5. Announcement of his crucifixion (10:32–34).
6. Ambition of James and John reproved (10:35–45).
7. The blind man near Jericho healed (10:46–52).

IV. The Ministry in Jerusalem:
Jesus causes himself to be announced as Messiah; comes into conflict with the leaders of the people; predicts the downfall of the Jewish temple and capital (chaps. 11–13).
1. The triumphal entry; he is saluted as Messiah (11:1–11).
2. The cursing of the fig tree (11:12–14).
3. The cleansing of the temple (11:15–19).
4. Comment on the withered fig tree (11:20–25).
5. Conflict with the Jewish leaders (11:27—12:40).
a) Christ's authority challenged (11:27–33).
b) The parable of the vineyard (12:1–12).
c) Three questions by the Jewish rulers (12:13–34).
d) Jesus' question concerning David's son (12:35–37).
e) Warning against the scribes (12:38–40).
6. The widow's two mites (12:41–44).
7. The prophetic discourse concerning the downfall of the temple and city (chap. 13).

V. The Passion History (chaps. 14, 15).
1. The plot of the Jews (14:1, 2).
2. The anointing in the house of Simon the leper (14:3–9).
3. The bargain with Judas (14:10, 11).
4. The last Passover of Jesus and his disciples (14:12–26).
5. Prediction of Peter's denial (14:27–31).
6. The agony in Gethsemane (14:32–42).
7. The betrayal and arrest (14:43–52).
8. The trial before the Jewish authorities (14:53–65).
9. The denials of Peter (14:66–72).
10. The trial before Pilate (15:1–20).
11. The crucifixion and the death of Jesus (15:21–41).
12. The burial (15:42–47).

VI. The Resurrection of Jesus, attested by the empty tomb and the word of the young man (16:1–8).

Appendix: Summary of the appearances of Jesus (16:9–20).

Third day.—§ 35. *John the Baptist: his relation to ancient prophecy and to Jesus:* Mark 1:1–8. Note carefully the vivid picture which this paragraph gives of John and what conception it shows the early church to have had about John's relation on the one side to ancient prophecy and on the other side to Jesus. Does this make the prophet an indirect witness to Jesus himself? How far did such Scripture as Isa. 40:1–5 and Mal., chaps. 3, 4, influence: (*a*) the actions and preaching of John; (*b*) the messianic views of the early church?

Fourth day.—§ 36. *Jesus' preparation for his public work:* Mark 1:9–13. Notice first what it meant to Jesus to come to be baptized by this new prophet that had arisen and of what testimony from God in his own soul this act became the occasion. Then read vss. 12, 13, noticing that it is the Spirit of God that puts him to this test, and what is implied as to the result of the test. What impression was this story, with its record of obedience to the command of God through the prophets, its attestation from heaven, and its victorious conflict with the Evil One, calculated and intended to make on the reader, as to who and what Jesus was?

Fifth day.—§ 37. *The beginning of Jesus' public work:* Mark 1:14–45. After its brief story of John's work and of Jesus' preparation for his, the writer plunges at once, with vs. 14, into the story of Jesus' public career, the record of which continues through 13:37 (cf. the analysis). It begins in Galilee, and is crowded full of deeds of power and words of wisdom calculated to deepen the impression and heighten the estimate which the Christians had already formed of their Master, and, if the book came into the hands of any who did not yet believe in him, to arrest and command their attention also. Read 1:14–45, noticing that it is a sort of summary of how Jesus began his work, the events themselves necessarily covering considerable time. Think how this story would impress you if you were a young Christian in Rome, reading it for the first time. What were Jesus' motives and feelings in each of these events? Keep a careful list of your own impressions of Jesus' character and purpose.

Sixth day.—§ 38. *A story of growing criticism of Jesus and opposition to him:* Mark 2:1—3:6. If, when Mark wrote, this gospel was not only winning followers, but also exciting much opposition, it could not but be interesting to ask whether this fact was also true in Jesus' own day. If the Gentile churches in Mark's time were still criticized for the neglect of Jewish statutes (recall what Paul had taught them), it would be pertinent to ask how Jesus stood upon this question. Read 2:1—3:6, noticing how this group of events answers both these questions. Think what use you would have made of these stories if you had been a Gentile Christian of the Pauline type in the year 70 A.D. Clearly state the five accusations here

recorded, and the principles for which Jesus contended. Do these principles still hold for us?

Seventh day.—§ 39. *The separating power of the gospel:* Mark 3:7—4:34 (cf. analysis). Read 3:7–35, noticing that, while many are attracted to Jesus, only a few are drawn so close to him that he can choose them to be his pupils and helpers; and some, who ought to have understood him best, call him crazy! And what startling statements Jesus makes under this pressure (3:33, 35)! Consider how these facts would affect the mind of Christians of the second and third generations. For their faith sometimes stumbled over the fact that many, even of Jesus' own nation, who might have been expected to be most ready to believe on him, strongly denied his messiahship. Then read 4:1–34, and observe how in these parables Jesus prepares the minds of his followers to expect various results from their work (4:1–9), to be patient till the harvest comes (4:26–29), but with confidence to expect in the end great results from small beginnings (4:30–32). Were these lessons as needful to the disciples of 70 A.D. as to those of 28 or 29? Recall just how far circumstances had changed in these forty years.

Eighth day.—§ 40. *The varied reception of the gospel:* Mark 4:35—6:6. Notice how varied is the attitude of different persons to Jesus: his own apostles are slow of faith, the Gerasenes urge him to leave their country, Jairus and the woman with an issue of blood show unusual faith, and his own townsmen reject him. Is the record calculated to enforce still further the lesson of the parables, and to comfort and encourage the Roman Christians, if they also find much opposition and but little faith? What impression does Jesus make in these varied circumstances? How deeply did he feel each rebuff? Was it himself, or his message, for which he cared most at such times?

Ninth day.—§ 41. *Continuance of work in Galilee*: Mark 6:7—7:23. Observe how in the face of discouragement Jesus, strengthened by much earnest prayer, continues his work; sending out his disciples to teach and heal, himself feeding the multitudes and healing many that are sick, and combating the Pharisees in their narrowness and pettiness. Notice, too, how in all these things he is the man of power (cf. Acts 10:38); nothing is too hard for him. Is such a picture adapted to strengthen the loyalty of Mark's fellow-Christians to the Christ and to win them to him? Has the modern world clearly caught this heroic side of Jesus' life?

Tenth day.—§ 42. *Journey into gentile territory and return to Galilee:* Mark 7:24—8:26. Why this long journey into Gentile territory (see 7:24, 31, and the map)? What do vss. 24–30 suggest as to the scope of Jesus' mission (cf. Rom. 1:16); and the remaining sections respecting his spirit and power?

Eleventh day.—§ 43. *Peter's confession, and Jesus' announcement of his death:* Mark 8:27—9:50 (see analysis). The critical moment in Jesus' life has come.

Foreseeing that the opposition to him will almost certainly lead to his death, he takes the disciples apart for a quiet talk; and in response to Peter's first definite acknowledgment that he, Jesus, is "the Christ" (8:29), he makes the startling announcement that he will sooner or later be rejected and put to death by the Jews (8:31 ff.)! This his disciples cannot believe. How can they, believing him to be the Christ? There is added the transfiguration experience to confirm their faith (9:2–8); on this again follow answers to their questions (9:9–13), a new deed of power (9:14–29), a fresh announcement of his death (9:30–32), and new teachings to prepare the disciples for this event (9:33–50). This is, on the whole, the most difficult portion of the gospel. Notice how many things of fundamental importance to the early church are brought out in these sections. State each principle in detail.

Twelfth day.—§ 44. *From Galilee to Judea:* Mark, chap. 10. Obliged to leave Galilee, note that Jesus now starts for Jerusalem, knowing that death awaits him there. Not all the incidents assigned to the journey perhaps reflect this fact, yet note the tenseness of his words here also; and 10:32–45 seem clearly to indicate a deepening consciousness of approaching death. Read these and vss. 17–31, as setting forth for men of later years (60–70 A.D.?) how very much it meant to be a disciple of Jesus! Would such teaching be needed in that period? Is it now?

Thirteenth day.—§ 45. *The ministry in Jerusalem:* Mark, chaps. 11, 12. With chap. 11 begins the story of Jesus' final presentation of himself to the nation and their rejection of him. See the analysis, and, as you read these chapters, notice how in connection with his entry into Jerusalem Jesus was proclaimed as the Messiah, and how patiently he continued to the end his teaching of the Jews, seeking to make clear his message and their duty, despite the fact that he foresaw his ultimate rejection. Consider how these events would affect the mind of one (perhaps some Christian at Rome) who had believed in Jesus at the preaching of Paul or Peter or Timothy, but was now reading for the first time a story of his life. How much past Christian experience would make all these details live for the reader! What new devotion would be called out! How faltering courage would be shamed into heroic endeavor!

Fourteenth day.—§ 46. *A discourse about the future:* Mark, chap. 13. In reading this chapter, recall that Paul had taught his churches to expect the visible coming of the Lord soon, perhaps in their own day (I Thess. 4:13–18; Phil. 4:5); and that he also had occasion to explain that certain definite events would precede his coming (II Thess. 2:1–5). Consider whether this report of Jesus' words, in which are included some editorial remarks (e.g., vs. 14), and perhaps some additions from other sources (vss. 7, 8, 14–20, 24–27 are thought by some scholars to be interpolations from Jewish sources rather than from Jesus himself), is adapted to meet the same state of mind on the part of Christians of the years 60–70 A.D., who

wondered why Christ had not come, and were perhaps somewhat restless. Note especially vss. 5, 6, 9, 10, 21–23, 30–33, 37.

Fifteenth day.—§ 47. *The sacrificial death of Jesus:* Mark, chaps. 14, 15. See the analysis, and as you read the story of the events that lead up to Jesus' death on the Cross, consider what impression they would make upon you if you were a Christian in Rome who had read Paul's letter to the Romans with its teaching about the meaning of Jesus' death (see especially Rom. 3:21–24; 5:1–11; 6:10–12); or a Philippian who remembered Phil. 2:5–11; 3:10; or a Corinthian who had heard the preaching spoken of in I Cor. 1:23, 24; 2:1–5. What effect would it have on your faith in Jesus and your loyalty to him?

Sixteenth day.—§ 48. *The victory over death:* Mark, chap. 16. With this chapter a new note is sounded, yet Mark sees clearly that it is only the fulfilment of the prediction of 8:31. Why should not the disciples have expected an event, now deemed so natural? The Christ is victorious over those who thought they had conquered him! With vs. 8 the story breaks off abruptly, and unfinished. Vss. 9–20 are shown by internal evidence and by the ancient manuscripts to be an addition by a much later hand. Possibly we shall find in the end of Matthew something more nearly like the original conclusion of this gospel. Or do Paul's historic words (I Cor. 15:3–8) explain the tremendous upheaval which most certainly followed within a brief time?

In conclusion, think back, with the help of the analysis, over Mark's cumulative argument and ask one final question: Has the author accomplished for his readers in Rome, or elsewhere, the purpose intimated in 1:1? How is your own mind influenced?

CHAPTER X

CHURCH LITERATURE REFLECTING THE CONVICTION THAT CHRISTIANITY IS A WORLD RELIGION. THE GOSPEL ACCORDING TO MATTHEW

Within two or three decades after the death of Jesus, his followers were to be found spreading the message, which they had caught from him, far out into the non-Jewish world. The letters of Paul occasionally refer to the gospel of Christ as a faith adapted to all peoples (Rom. 1:16; 10:12; 11:11*b*, 12, 25*b*); and the apostle counted it his great life-mission to work chiefly among Gentiles (Gal. 1:15–16*a*), his extant letters being directed to them alone. Mark, also, seems to be writing for his adopted brethren at Rome, and his gospel here and there sounds the universal note (12:9; 13:10; 16:15). But "the Gospel according to Matthew" represents a still more advanced stage of church-consciousness: its author has seemingly arranged all his material with this one main end in view, namely, to show the worldwide scope of the religion of Jesus.

It is now generally conceded that this gospel is later than Mark and there is much reason to think that it is called after the name of Jesus' publican-disciple,

because "sayings of Jesus," gathered by Matthew about 60 A.D., were used as one of the important sources of the present book. The author's familiarity with the geography of Palestine; with Jewish history, customs, sects, and ideas; and his attitude toward the Old Testament, indicate that he was a Jew, but (as other evidence shows) a liberal Christian Jew, thoroughly persuaded of Jesus' messiahship and universal saviorhood. Is he seeking to win his brother-Jews to his broader faith? Is he showing the church of his day how and why this religion of Jesus broke the bounds of formal Judaism and became a world-faith? Is he, in a time of great crisis, trying to hold Jewish Christians faithful to Jesus Christ, even urging them to abandon the Judaism in which both he and they were brought up, for a deeper consecration to this gospel of Christ which is sweeping over the whole world with divine power? Probably chiefly the last. In any case, one feels the breadth and passion of a real master-mind bent upon the one all-important end: the presentation of Jesus as the world's Savior.

In using Mark as one of his main sources, the author quotes nearly all of it, follows its main narrative-outline, frequently abbreviates and changes the location of its material, and occasionally seeks to improve it, especially by correcting what he deems may convey harmful and unworthy impressions of Jesus. Having just read Mark, we shall in Matthew give special attention to new material which our author presents for study.

The following is an attempt to exhibit the plan of the book as it lay in the writer's mind:

ANALYSIS OF THE GOSPEL OF MATTHEW

I. The Birth and Infancy of Jesus:
The Advent of the Messiah in Accordance with Prophecy (chaps. 1, 2).
1. The genealogy of Jesus, showing his Abrahamic and Davidic descent (1:1–17).
2. The annunciation to Joseph, and the birth of Jesus from the virgin, as prophesied (1:18–25).
3. The visit of the Magi, giving occasion to the testimony of the Jewish doctors that Bethlehem was the prophesied birthplace of the Messiah (2:1–12).
4. The flight into Egypt, fulfilling prophecy (2:13–15).
5. The murder of the children of Bethlehem, fulfilling prophecy (2:16–18).
6. The return from Egypt and removal to Nazareth, fulfilling prophecy (2:19–23).

II. Preparation for the Public Work of Jesus:
Events preparatory to the founding of the kingdom (3:1—4:11).
1. The preparatory ministry of John the Baptist, in accordance with prophecy (3:1–12).

2. The baptism of Jesus, accompanied by the descent of the Spirit and the voice from heaven (3:13–17).
3. The temptation in the wilderness, settling the principles on which his work was to be done (4:1–11).

III. The Ministry in Galilee:

The kingdom founded and its fundamental principles set forth (4:12—18:35).

1. The beginning of Jesus' work in Galilee (4:12–25).
   a) The removal to Capernaum and the beginning of preaching (4:12–17).
   b) The call of the Four to evangelistic work (4:18–22).
   c) Jesus' early work in Galilee; his widespread fame (4:23–25).
2. The Sermon on the Mount;[1] the ethical principles of the kingdom (chaps. 5–7).
3. A group of events, each of which either illustrates or attests the authority which in the sermon he has assumed (8:1—9:34).
   a) A leper cleansed (8:1–4).
   b) The centurion's servant healed (8:5–13).
   c) Peter's wife's mother healed (8:14–18).
   d) Answers to disciples about following him (8:19–22).
   e) The stilling of the tempest (8:23–27).
   f) The Gadarene demoniacs (8:28–34).
   g) A paralytic healed and his sins forgiven (note here the relation implied between power and authority) (9:1–8).
   h) The call of Matthew (9:9–13).
   i) Answer concerning fasting (9:14–17).
   j) A ruler's daughter raised, and a woman healed (9:18–26).
   k) Two blind men and a dumb demoniac healed (9:27–34).
4. Discourse to the Twelve on sending them out; the proclamation of the kingdom (9:35—10:42).
5. Events showing the attitude of various persons toward the gospel, and teaching concerning the spirit in which the gospel must be received (chaps. 11, 12).
   a) Jesus' answer to the message from John the Baptist (11:1–6).
   b) The captious spirit of the Jews condemned by Jesus (11:7–19).
   c) Woes against the cities which had not repented at the preaching of Jesus (11:20–24).
   d) The thanksgiving of Jesus that the gospel is plain to the simple-minded, and his invitation to the heavy-laden (11:25–30).

[1] It is worthy of notice that each alternate section of this Part III (see 2, 4, 6, 8) is a discourse of Jesus: all these discourses treat of the kingdom of heaven, and together constitute an exposition of the kingdom in its various phases.

e) Plucking grain on the Sabbath; the bigotry of the Pharisees rebuked (12:1–8).
f) Healing of the withered hand on the Sabbath; bigotry issuing in murderous purpose (12:9–14).
g) Jesus heals many; the gentleness of his ministry (12:15–21).
h) Jesus heals a blind and dumb demoniac; the Pharisees charge him with collusion with Satan, and Jesus warns them of the danger of blasphemy against the Holy Spirit (12:22–37).
i) The Pharisees seek a sign; Jesus' answer (12:38–42).
j) The man from whom the unclean spirit has gone out; a parable of the Jewish nation (12:43–45).
k) The real basis of relationship to Christ (12:46–50).

6. Discourse of parables, chiefly concerning the growth of the kingdom (13:1–52).
7. The events of the later part of the Galilean ministry, illustrating especially the increasing unbelief and opposition of the Pharisees, and the instruction of the disciples, particularly from 16:21 on, in preparation for his death (13:53—17:27).
   a) The unbelief of the Nazarenes (13:53–58).
   b) The death of John the Baptist at the hands of Herod (14:1–12).
   c) The feeding of the five thousand (14:13–22).
   d) Jesus walking on the water, and Peter's attempt to do so (14:23–36).
   e) Eating with unwashen hands; the Pharisees' criticism, and Jesus' answer (15:1–20).
   f) The faith of a Canaanitish woman (15:21–28).
   g) A multitude healed by the Sea of Galilee (15:29–31).
   h) The feeding of the four thousand (15:32–39).
   i) Pharisees and Sadducees demand a sign; Jesus' answer (16:1–4).
   j) The leaven of the Pharisees and Sadducees; Jesus' warning and the slowness of the disciples to understand (16:5–12).
   k) Peter's confession of Jesus as the Messiah (16:13–20).
   l) Jesus begins to instruct his disciples concerning his death and resurrection (16:21–28).
   m) The transfiguration, wherein Jesus is declared to be the Son of God (17:1–13).
   n) The epileptic boy healed (17:14–20).
   o) Jesus again foretells his death (17:22, 23).
   p) The payment of the temple tax and Jesus' instruction of Peter concerning relation to the temple worship (17:24–27).
8. Discourse on ambition, humility, and forgiveness; the personal relations of the citizens of the kingdom to one another (chap. 18).

IV. Journey through Perea to Jerusalem:
Jesus continues the instruction of his disciples, especially in the latter part, concerning his death (chaps. 19, 20).
1. The departure from Galilee (19:1, 2).
2. Answer to questions concerning divorce (19:3–12).
3. Christ blesses little children, and reproves his disciples (19:13–15).
4. Answer to the rich young man concerning eternal life (19:16–22).
5. Instruction to the disciples concerning riches as an obstacle to entrance into the kingdom (19:23–26).
6. Concerning the rewards of discipleship (19:27—20:16).
7. Jesus foretells his crucifixion (20:17–19).
8. The ambition of James and John, and Jesus' answer concerning suffering and rewards in his service (20:20–28).
9. The two blind men near Jericho, who hail Jesus as son of David (20:29–34).

V. The Closing Ministry in Jerusalem (Passion week):
The last offer of the Messiah to the nation and the final rejection (chaps. 21–27).
1. Symbolic proclamation of himself as the Messiah (21:1–17).
   a) The triumphal entry (21:1–11).
   b) The cleansing of the temple (21:12–17).
2. Symbolic prediction to the disciples of the rejection of the nation (21:18–22).
3. The mutual rejection. The Jews resist the claim of Jesus; he reiterates warning and prediction (21:23—23:39).
   a) The Jews' challenge of his authority to cleanse the temple, and his answer to them (21:23–27).
   b) Three parables of warning (21:28—22:14).
      i) The parable of the Two Sons (21:28–32).
      ii) The parable of the Husbandmen, predicting the rejection of the nation (21:33–46).
      iii) The parable of the Marriage of the King's Son (22:1–14).
   c) Three questions by the Jewish rulers (22:15–40).
      i) Concerning paying tribute (22:15–22).
      ii) Concerning the resurrection (22:23–33).
      iii) Concerning the greatest commandment (22:34–40).
   d) Jesus' question concerning the Christ (22:41–46).
   e) Jesus' great discourse against the Pharisees (chap. 23).
4. Prophetic discourse to the disciples concerning the end of the nation and the end of the age (chaps. 24, 25).
5. Preparation for the death of Jesus (26:1–46).
   a) By his enemies; the plot to put him to death (26:1–5).
   b) By his friends; the anointing (26:6–13)

c) By Judas; the bargain to betray him (26:14–16).
d) By Jesus himself (26:17–46).
i) The last supper (26:17–30).
ii) The warning to the disciples (26:31–35).
iii) The prayer and the agony (26:36–46).
6. The consummation of the rejection of Jesus by the Jews (26:47—27:66).
a) The arrest (26:47–56).
b) The trial (26:57—27:31).
c) The crucifixion and the death (27:32–56).
d) The burial (27:57–61).
e) The watch at the tomb (27:62–66).

VI. The Appearances of Jesus after the Resurrection:
The triumph of the Messiah over his enemies and the commission of the disciples to win all nations to him (chap. 28).
1. The appearance on the resurrection morning (28:1–10).
2. The report of the watch; attempt of the Jews to suppress the evidence (28:11–15).
3. The appearance in Galilee; the commission of the disciples (28:16–20).

Seventeenth day.—§ 49. *Proofs of the messiahship of Jesus, drawn from traditions of his royal lineage and of the fulfilment of Old Testament prophecies:* Matt., chaps. 1, 2. Study, with care, 1:1–17, noting: the formal arrangement of this genealogy and the use of the multiple of seven; with what names the list begins and ends; the names of the five women mentioned (recall the history of the first four). What purpose does such a genealogy ordinarily serve? How is it used by this author to reflect honor upon Jesus? Read vss. 18–25. How, according to vss. 18*b* and 20*b*, did the later church explain the uniqueness of Jesus' character? Lest this story might lead to slander and misunderstanding (as it actually did among certain of the non-Christian Jews), what guaranty of purity was given to Jesus' birth (vss. 19, 20, 24, 25*a*)? Note the twofold annunciation of Jesus' sacred mission: at the lips of one of the most notable of the prophets (vss. 22, 23; cf. Isa. 7:14, and read the context carefully); the burning words of an angelic messenger direct from God out of heaven (vss. 20, 21). How was the church accustomed to receive such testimony? Could anything be more satisfactory or final?

Read 2:1–12, asking yourself the following questions: How would the fact of Jesus' birth at Bethlehem tend to confirm his messiahship (vss. 1, 5*a*)? How did the New Testament writers quote Old Testament passages—with the context in mind, or detached statements complete in themselves (cf. Mic., chap. 5)? What does it signify in relation to the author's purpose that Gentiles go to great trouble over the new Jewish King, while the religious leaders appear quite unaware of the great event occurring in their very midst (vss. 1–4), and the Jewish ruler seeks his life? Is it by accident that Joseph takes his family to the new home of Nazareth

or is he carefully directed thither by the Lord (vss. 19–23*a*), unconsciously fulfilling some vague but divinely intended Scripture (vs. 23*b*)?

Eighteenth day.—§ 50. *More complete and striking accounts than Mark's of the preparation for Jesus' ministry:* Matt. 3:1—4:11. Notice, in reading 3:1–6, how our author, in using Mark's narrative for the framework of his own account, yet handles it freely to make such changes as his own views and special sources suggest are wise and necessary. Notice also that the author now inserts a passage not found in Mark, but probably from another written gospel, since the author of Luke also quotes it practically word for word. Notice the vividness and strength of conception expressed in these vss. 7–10: an uncultured rural preacher daring to denounce the motives of the great churchmen of Jerusalem, and in such stinging terms (vss. 7–8)! Does not Jewish blood count so much then, after all; and can better "children of God" be found elsewhere (vs. 9)? "What, the national piety in danger of destruction, and at the hand of God, the God of our fathers!" say these representatives of the Jewish church (vs. 10). Does this passage further our author's main purpose? Again in vs. 12 (after touching Mark again, for a moment, in vs. 11), what kind of a Christ is needed by the times ("baptize with fire . . . . fan . . . . cleanse . . . . gather . . . . chaff . . . . burn . . . . unquenchable!")? Does this explain why in the author's day not many Jews have accepted Jesus as the Christ?

Would you judge, from Matt. 3:14, 15 (not found in Mark), that John certainly recognized Jesus as his superior, the Christ? And what does our author imply as to Jesus' thought about himself (vs. 15)? Note the many little changes made in Mark's account (Matt. 3:13, 16, 17. Cf. Mark 1:12, 13). Does the multitude hear God's voice, publicly announcing Jesus' messiahship? After other minor but significant changes in Mark's narrative of the Temptation (Matt. 4:1–2, 11), the author again quotes from the source that he shares with Luke. What is his viewpoint here (read 4:3–11) regarding: Jesus' consciousness of new power (vss. 3*a*, 6*a*)? Jesus' ability to do unheard-of wonders (vss. 3*b*, 6*b*, 8*b*)? Jesus' absolute and unshakable devotion to the will of God (vss. 4, 7, 10)? The ceaseless interest of all heaven in all that befell Jesus (vs. 11*b*)? Does the author now regard Jesus as ready for any future test of messiahship?

Nineteenth day.—§ 51. *Jesus' successful beginning in Galilee:* Matt. 4:12—5:48. Again (Matt. 4:13–17) the author explains Mark's statement about Jesus' removal to Capernaum (Mark 1:14) by saying that God had so ordered it long ago in prophecy. He cannot feel, with Mark (1:21–34, 35–38, 45), that Jesus cared for recognition of his messiahship from people who were under the devil's power; or that Jesus ever shrank from publicity as a healer. Healing, to this author, was one of the prime elements in Jesus' divine work (4:23–25).

Just here our author inserts, in Mark's outline, three whole chapters (5–7) of Jesus' teachings, taken from other written sources. Read chap. 5 as excerpts from

many of Jesus' public addresses and from his private talks to the Twelve. Realizing the fervor and conviction with which these words were uttered, make a careful list of the leading characteristics which Jesus sought so patiently to cultivate in his little circle of friends. Note the positive, aggressive spirit expressed in these concise sayings. How did these convictions grow out of Jesus' experience? Does vs. 48 suggest the keynote of the Master's life, and the secret of his marvelous development?

Twentieth day.—§ 52. *Requirements for discipleship:* Matt. 5–7. Work through chaps. 6 and 7 in the same way, asking: (1) Did Jesus actually live out this principle? (2) Just what is it that he asks of those who count themselves his followers? Complete your list of Christian characteristics as given in chaps. 5–7.

Twenty-first day.—§ 53. *Illustrations of Jesus' power and authority:* Matt., chaps. 8, 9. After abbreviating Mark's leper-story (Mark 1:40–45), our author draws again upon a written source used also by Luke. Read chaps. 8 and 9 and notice how each of these sections, brought together from various sources, is used to illustrate the thought of Jesus' authority with which chap. 7 ends; and especially the thought that power in deed argues authority in teaching (9:6). Was it important for the author's purpose to impress this thought, and would the argument from miracle appeal to the author's Jewish-Christian readers?

Twenty-second day.—§ 54. *On how to preach the gospel: varying results:* Matt. 10:1—11:1 and 11:2–30. Compare Mark 6:7–13 and observe that several new notes are struck in the additional sayings: (*a*) a restricted mission (vss. 5–7); (*b*) new powers given to the Twelve (vs. 8); (*c*) graver dangers to be met in the journey (vss. 15–22); in Mark, chap. 13, these troubles are placed in the future; (*d*) the return of Jesus as Messiah from heaven before the tour is finished (vs. 23); (*e*) most strenuous pleas for personal loyalty to the Master until they meet him again in the final judgment (vss. 24–42). Has our author forgotten that many of these sayings could hardly have fitted the earlier times in Galilee? Is he thinking more of the needs of Christian evangelists in his own day when men had to face persecution and death, and needed to be assured that Jesus would some day return from heaven to reward them for faithful service to his cause, than of Jesus' own time? (Cf. vss. 28, 32–39.)

Read 11:2–30. In spite of all Jesus' warnings and pleas for recognition and loyalty on the part of his Jewish people, the author of this gospel knows his people have failed to respond. Even John the Baptist's testimony and loyalty have not moved them (read 11:2–15). Nothing but childish complaint has come in response. Both John and Jesus make no impression upon a hardened people (vss. 16–19)! Nothing but doom can befall such a heartless nation (vss. 20–24)! But the author shares his Master's gratitude that some Jews, though it be but comparatively few, have seen the great revelation of truth, and have found rest of soul, in the Christ (vss. 25–30).

Twenty-third day.—§ 55. *The importance of welcoming the gospel:* Matt. 12:1—13:52. For some time now our author follows Mark's lead; yet we find him frequently adding editorial touches of his own, or calling in pertinent material from the other documents he is using. He voices the following church beliefs: (*a*) Christ supersedes both temple and Sabbath (the most sacred of Jewish institutions). Read 12:6, 8. (*b*) He seeks privacy, not to avoid miracle fame (as in Mark), but to fulfil Isaiah's word as to his humility and gentleness (vss. 16–21). Notice the use of the word "Gentiles" in the quotation. What does this reference mean to the author? (*c*) Why does he omit all reference to Mark 3:20–21? Would the quotation of such a statement hurt his cause? (*d*) Note what emphasis the church laid upon the resurrection of Christ: a sufficient sign; proving him greater than even the greatest men of Old Testament days (vss. 38–42). (*e*) How had the Jewish people refused to accept purification at Christ's hands, only to fall back into greater degradation and utter doom (vss. 43–45; also 13:12, 14, 15, 24–30)? (*f*) The ultimate spread of the gospel power (vs. 33). (*g*) The final destruction of all who reject the Christ (vss. 36–43, 47–50). (*h*) The kingdom requires a man's utter devotion (vss. 44–45).

Twenty-fourth day.—§ 56. *Increasing opposition:* Matt. 13:53—15:39. Mark's tradition of Jesus' rejection at the hands of his own fellow-townsmen is next emphasized (Matt. 13:54–58); and a little later Jesus' grief over the heartless murder of John is recalled (Matt. 14:13). In 14:28–33, note the absolute faith of the church in Jesus' almighty power, and therefore in his divine origin. Accepting Mark's story of the final break with the Pharisaic officials who had come north to attack him (15:1–11), the author adds Jesus' prophetic words to the disciples (vss. 12–14). What do they signify in the light of this writer's purpose? Study vss. 21–28, finding again the conviction that Jesus' original mission was strictly Jewish, but that Gentile faith at times put the Jews to shame, foreshadowing the time when the Gentiles would have full share in the gospel. What tendency, common in this gospel, do we find in vss. 29–31? (Cf. Mark 7:33; 8:23.)

Twenty-fifth day.—§ 57. *The Christ revealed:* Matt. 16:1—18:35. Study carefully Matt. 16:13–20, noting the fact that vss. 16*b*–19 are a peculiarly Matthean addition to Mark's story of this event. In what light does the author regard: (*a*) Peter (vss. 16*a*, 18–19; cf. Matt. 14:29)? (*b*) The discovery that Jesus is actually more than their teacher and friend (vs. 17)? (*c*) The future of the church (vs. 18*b*)? Why does Jesus wish his messiahship—now for the first time clearly understood—kept so secret (vs. 20; cf. 17:9)? Read Matt. 16:21–28 (mostly taken from Mark). How minutely was Jesus believed to have known the details of his coming suffering? What must Jesus' heroic attitude and appeal for loyalty have meant to the author's readers? Note, in 17:24–27, the third story given by this writer concerning Peter's place of leadership among Jesus' followers (cf. 14:28–32; 16:16–19). How did the later church regard Peter?

Does this passage help to account for it? How does Mark read at this point? With what mingled tenderness and sternness the followers of Christ are mentioned (18:6–7, 10, 12–14)! Do vss. 15–17 show that Jesus planned for a church; or is this the spirit of later church discipline attached to some of Jesus' sayings? Do vss. 18–20 endanger Peter's primacy (cf. 16:18–19), or do they suggest the new sense of power in the lives of all Christians of that time? How the author emphasizes the need of the forgiving spirit (vss. 21–35)!

Twenty-sixth day.—§ 58. *The Christ publicly announced:* Matt. 19:1—21:27. Read Matt. 19:10–12, 28, recalling how often our author sounds the double note of sacrifice and reward. Does 20:1–16 (in this gospel only) suggest once again the author's viewpoint—the Gentiles having precedence in the kingdom of God? He finds, also, in the triumphal entry (21:1–10), a specific fulfilment of prophecy; even in details Jesus is following the prearranged divine plan. The crowds, and even innocent little children, all spontaneously recognize Jesus' prophetic and messianic dignity (21:11–16), and Jesus concedes as much and rebukes the officials for their dulness of vision (vs. 16*b*). Then, with pathetic weariness of heart, prophetic of the coming national bereavement, Jesus "leaves them" (vs. 17).

Twenty-seventh day.—§ 59. *Christ's arraignment of the Jewish leaders:* Matt 21:28—22:14. In the three parables which follow (the first found only in this gospel, the second taken from Mark, the third from the gospel writing which Matthew and Luke used in common), how is the coming doom of Israel clearly emphasized (read 21:28–32, 33–44; 22:1–14)? How did these plain warnings affect the church leaders of that time (21:45–46; 22:15)? In his final and tremendous arraignment of these false leaders of the people, what doom is pronounced (chap. 23)? Is Matt. 24:28 (taken from one of the sources used also by Luke) a picture of the final condition of the nation? What bearing has this on the purpose of the book? Is all this a step toward, and an explanation of, the rejection of the Jews?

Twenty-eighth day.—§ 60. *National doom pronounced:* Matt. 22:15—25:46. Read now the remarkable and closing group of parables not found in Mark: 24:37–44, 45–51; 25:1–13, 14–30, 31–46. What an appeal to loyalty both in Jesus' day and in the days of the author! And what an awful doom, either for a nation or an individual, who persistently turned away from God's chosen Son!

Twenty-ninth day.—§ 61. *The Christ rejected by the Jewish leaders:* Matt. 26:1—27:66. Here follows the story of Jesus' betrayal, capture, and crucifixion —nearly all taken from Mark's story. Notable incidents, added from the gospel writing used by Matthew only, are as follows: (*a*) a Peter-story (?) (26:51–54); (*b*) a Judas-story (27:3–10); (*c*) the dream of Pilate's wife (vs. 19); (*d*) the guilty nation (vss. 24–25); (*e*) ridicule of Jesus' messianic claim (vs. 43); (*f*) remarkable occurrences at the death of Jesus (vss. 51*b*–54*a*); (*g*) the guard at the tomb (vss.

62–66). Study the significance of these narratives from the viewpoint of the author and of the church of those days.

Thirtieth day.—§ 62. *The vindication of Jesus' messiahship, and the basis of a world-wide gospel:* Matt. 28:1–20. To material derived from Mark the author adds some evidently from other sources. Why does he include vss. 11–15? Consider how they would further the end he had in view. But notice especially vss. 18–20 (perhaps derived from Mark in its original form), and consider how they fit into his purpose. To whom does the Christ, who once told his disciples to go only to the lost sheep of the house of Israel (10:16), now send them? Why this change? (Cf. 21, 43.) Is the gospel then for the Jews only or for *all* nations? Think back now, with the aid of your notes and the analysis, and ask once again: Has the author carried out his purpose, satisfactorily to that day, and to ours?

REVIEW QUESTIONS

1. In response to what need did Gospels arise and what was probably the form of the earliest Gospel the existence of which we can trace?

2. Name the three ways in which the Gospels may be read and the advantages of each.

3. Which is the oldest of our four Gospels?

4. Where did the author obtain his material?

5. The needs and welfare of what group of Christians possibly furnished him a basis for the selection?

6. How much of Jesus' life and teaching does it cover?

7. What striking impression of Jesus do you get from the book?

8. If intended for the Romans, what is likely to have been its reception?

9. What impression does Mark testify that Jesus made upon the people of Galilee?

10. How did the Passover crowd at Jerusalem regard him?

11. In what ways did Mark's method of aiding the progress of Christianity differ from that of Paul?

12. Recalling the fundamental message of Paul, state in what Jesus' message to the world differed in content and purpose from that of Paul.

13. How long did each work in public?

14. Which won the greatest number of disciples?

15. Did either start out to found a new religion to be called Christianity?

16. Who were the opponents of Jesus and why did they oppose him?

17. Did Jesus have a campaign plan? Did Paul?

18. To what extent does the author of Matthew's Gospel quote from Mark?

19. How does the purpose of the writer differ from that of Mark? What is the basis of the omissions and changes, and where does he get his other material?

20. What chapters in Matthew furnish the basis of much of our Christian teaching today?

STUDY VI

CHAPTER XI

A LATER AND MORE COMPLETE HISTORY OF JESUS AS POPULAR TEACHER AND UNIVERSAL SAVIOR. THE GOSPEL ACCORDING TO LUKE

First day.—§ 63. *The author of the Third Gospel:* Philem., vs. 24; Col. 4:14 (cf. vs. 11); II Tim. 4:11; Luke 1:1–4. There are good reasons for believing that Luke, the physician and co-worker of Paul, was the author both of the Gospel which bears his name and of the Book of Acts. The following evidence points to his authorship of the Third Gospel: (*a*) He is acquainted with Palestinian geography and with Jewish history, parties, customs, and thought as reflected in the Gospel itself. (*b*) He is a zealous, liberal-minded Christian with Pauline tendencies. (*c*) Early church tradition mentions him frequently as the writer. (*d*) The use of many technical medical terms shows his medical training. Read the foregoing passages from Paul's letters.

Second day.—§ 64. *The preface to the Third Gospel; Luke's reasons for writing:* Luke 1:1–4. Read Luke's own statement concerning the literary and historical situation out of which this book arose (1:1–4). Give unusually careful thought to the various points here stated: (*a*) Many other narratives of Jesus' life were already in existence. (*b*) These narratives were based upon the direct statements of Jesus' personal companions. (*c*) None of these accounts fully meets the need of Luke's day, in his opinion. (*d*) Luke himself had not known Jesus, but had taken the testimony of those who had been with Jesus. (*e*) He had, however, carefully investigated the sources of his information before accepting them as reliable. (*f*) He wrote to help furnish Christians a more accurate knowledge of their Lord's life. Hitherto they had received oral training, or had gained their information from what Luke regarded as inadequate accounts of the Christ's deeds and words. Observe, in the following analysis, with what care our author has tried to locate Jesus' actions and teachings; and how, although he uses Mark as one of his most reliable sources, he yet changes it frequently, in the conviction that he is now producing the most complete and accurate gospel in existence.

ANALYSIS OF THE GOSPEL OF LUKE

I. Preface (1:1–4).

II. Birth, childhood, and youth of John the Baptist and of Jesus (1:5—2:52).
   1. The birth of John the Baptist promised (1:5–25).
   2. Annunciation of the birth of Jesus (1:26–38).
   3. Mary's visit to Elizabeth (1:39–56).
   4. Birth and youth of John (1:57–80)

5. The birth of Jesus (2:1–7).
6. The angels and the shepherds (2:8–20).
7. The circumcision of Jesus (2:21).
8. The presentation in the temple (2:22–39).
9. Childhood and youth of Jesus in Nazareth (2:40–52).

III. Preparation for Christ's public work (3:1—4:13).
1. The early ministry of John the Baptist (3:1–20).
2. The baptism of Jesus (3:21, 22).
3. Genealogy of Jesus (3:23–38).
4. The temptation of Jesus in the wilderness (4:1–13).

IV. The Galilean ministry (4:14—9:50).
1. Early events at Nazareth and Capernaum (4:14–44).
   a) Beginning of the ministry in Galilee (4:14, 15).
   b) The rejection at Nazareth (4:16–30).
   c) A Sabbath at Capernaum (4:31–41).
   d) Leaves Capernaum, and preaches in Galilee (4:42–44).
2. From the call of the Four to the choosing of the Twelve (5:1—6:11).
   a) Call of the Four (5:1–11).
   b) A leper healed (5:12–16).
   c) A paralytic healed (5:17–26).
   d) The call of Levi and the feast in his house (5:27–32).
   e) Question about fasting (5:33–39).
   f) Plucking grain on the Sabbath (6:1–5).
   g) A withered hand healed on the Sabbath (6:6–11).
3. From the choosing of the Twelve to the sending of them out (6:12—8:56).
   a) Choosing of the Twelve (6:12–16).
   b) Sermon on the Mount (6:17–49).
   c) The centurion's servant healed (7:1–10).
   d) Widow's son at Nain (7:11–17).
   e) Message from John the Baptist (7:18–35).
   f) Jesus anointed in the house of Simon the Pharisee (7:36–50).
   g) Tour in Galilee continued (8:1–3).
   h) Teaching in parables (8:4–18).
   i) Natural and spiritual kinsmen (8:19–21).
   j) Stilling of the tempest (8:22–25).
   k) The Gerasene demoniac (8:26–39).
   l) The daughter of Jairus raised to life (8:40–56).
4. From the sending out of the Twelve to the departure from Galilee (9:1–50).
   a) Sending out of the Twelve (9:1–9).

b) Feeding of the five thousand (9:10–17).
c) Peter's confession and Christ's prediction of his death and resurrection (9:18–27).
d) The transfiguration (9:28–36).
e) The demoniac boy (9:37–42).
f) Jesus again predicts his death and resurrection (9:43–45).
g) The ambition and jealousy of the disciples reproved (9:46–50).

V. The journey to Jerusalem through Samaria (and Perea) (9:51—19:28).
1. The final departure from Galilee (9:51–56).
2. Answers to three disciples (9:57–62).
3. Mission of the Seventy (10:1–24).
4. Parable of the Good Samaritan (10:25–37).
5. In the house of Martha and Mary (10:38–42).
6. Teaching about prayer (11:1–13).
7. Casting out demons (11:14–28).
8. The sign of Jonah; the lamp of the body (11:29–36).
9. Woes against the Pharisees uttered at a Pharisee's table (11:37–54).
10. Warnings against hypocrisy and covetousness; injunctions to be watchful (chap. 12).
11. The Galileans slain by Pilate: repentance enjoined (13:1–9).
12. The woman healed on a Sabbath (13:10–21).
13. Are there few that be saved? (13:22–30).
14. Reply to the warning against Herod (13:31–35).
15. Teachings at a Pharisee's table (14:1–24).
16. On counting the cost (14:25–35).
17. Three parables of grace (chap. 15).
18. Two parables of warning (chap. 16).
19. Concerning offenses, forgiveness, and faith (17:1–10).
20. The ten lepers (17:11–19).
21. The coming of the kingdom (17:20–37).
22. The unjust judge (18:1–8).
23. The Pharisee and the publican (18:9–14).
24. Christ blessing little children (18:15–17).
25. The rich young ruler (18:18–30).
26. Jesus predicts his crucifixion (18:31–34).
27. The blind man near Jericho (18:35–43).
28. Visit to Zaccheus (19:1–10).
29. The parable of the Minae (19:11–28).

VI. Passion week (19:29—23:56).
1. The triumphal entry (19:29–44).
2. The cleansing of the temple (19:45, 46).

3. Conflict with the Jewish leaders (19:47—20:47).
4. Commendation of the widow's gift (21:1–4).
5. Discourse concerning the destruction of Jerusalem (21:5–38).
6. The plot of the Jews and the treachery of Judas (22:1–6).
7. The Last Supper (22:7–23).
8. Discourse to the disciples (22:24–38).
9. The agony in Gethsemane (22:39–46).
10. The arrest (22:47–54).
11. Peter's denials (22:55–62).
12. The trial—Jesus before the Jewish authorities (22:63–71).
13. The trial before Pilate (23:1–25).
14. The crucifixion and death (23:26–49).
15. The burial (23:50–56).

VII. From the resurrection to the ascension (chap. 24).
1. The empty tomb (24:1–12).
2. The appearance to the Two on the road to Emmaus (24:13–35).
3. The appearance to the Eleven at Jerusalem (24:36–49).
4. The ascension (24:50–53).

Third day.—§ 65. *The birth, childhood, and youth of John the Baptist and of Jesus:* Luke 1:5—2:52. Luke has here made use of a special source, found in none of the other gospels; and judging from the many peculiar Hebrew phrases, so unlike Luke's usually smooth Greek, he has obtained it largely by translation from some Jewish-Christian (Aramaic) narrative. Notice with what tenderness and reserve our physician-author touches upon these most sacred experiences in the lives of two noble women, especially the happy meeting of Mary and Elizabeth and their long visit in the humble Judean home (read vss. 5–25, 26–38, and 39–56). Cf. Mary's psalm (vss. 46–55) with that of Hannah (I Sam. 2:1–10), composed under very similar circumstances. Note again with what pride Luke records the marvels connected with the birth of the great prophet John, 1:52–80.

Fourth day.—Read Luke's beautiful story of the entrance of the Christ into the world (2:1–39) and the one record that we have of his boyhood (2:40–52). What are the chief interests of Jesus and his most prominent characteristics as revealed in this story of his boyhood? Does Luke feel that all of the foreshadowings of these early days have been richly fulfilled in the public life of the Christ as it is known to him when he writes his gospel?

Fifth day.—§ 66. *Preparation for Christ's public work:* Luke 3:1—4:13. Refer to the analysis and read section by section. Notice that Luke finds himself able from other sources to expand Mark's meager story. How carefully he tries to locate the date of Jesus' work (vss. 1, 2*a*). What do vss. 5 and 6 suggest if Luke is writing for Gentiles primarily? In vss. 7–9 and 17 he has almost word

for word the same account of John's preaching as we found in Matthew, showing the use of their common written source. Note, however, some new material which Luke adds in vss. 10–14, 15, 18. How does this strengthen your impression of John? How suddenly and briefly John's career ends in this gospel (vss. 19, 20)! Even in the baptismal account which follows John is quite forgotten (vss. 21, 22)! Has "the Mightier One" come, for Luke—the One who henceforth absorbs all attention?

Somewhere our author has found a special genealogy of Jesus, corresponding with that in Matthew only in a few names (vss. 23–38). Why does he trace Jesus' ancestral line back to Adam instead of simply from Abraham down (cf. Matt. 1:2)? Is it because he thought of Jesus in his relation to the whole race rather than to the Jewish nation? Notice that he uses substantially the same account of the temptation of Jesus which Matthew employs, but another order of events.

Sixth day.—§ 67. *Early events of Jesus' ministry at Nazareth and Capernaum:* Luke 4:14–44. Opening his account of Jesus' Galilean ministry with words largely derived from Mark, but with added emphasis on Jesus' possession of the power of the Spirit, Luke passes at once to the rejection of Jesus by his own fellow-citizens (4:16–30), using here a fuller and richer narrative than that which Mark employs (cf. Mark 6:1–6 which occurs at a later point in the narrative). What characteristics of Jesus appear in this story of his rejection? Read also vss. 31–44, which are largely derived from Mark.

Seventh day.—§ 68. *From the call of the Four to the choosing of the Twelve:* Luke 5:1—6:11. Having found a more striking account of Jesus' call of the first four disciples than Mark has given (see Mark 1:16–20), Luke here substitutes it (read 5:1–11), as he had previously done in the case of the rejection at Nazareth. Read 5:12—6:11, an interesting revision of Mark's narratives, noting especially the following additions: (*a*) Luke 5:17*b*, how carefully the Jewish religious leaders are said to have watched Jesus; but how gloriously he revealed his power before their very eyes; (*b*) 5:26, the awe in which Jesus was held; (*c*) 5:29, how gratefully Levi (Matthew?) responded to Jesus' proof of friendship and trust; (*d*) 5:39, an editorial comment, either showing a lack of comprehension of Jesus' saying about the new spirit and power of the gospel, or explaining why so many did not receive the new truth by reference to their stubborn preference for traditional views.

Eighth day.—§ 69. *From the choosing of the Twelve to the sending of them out:* Luke 6:12—8:56. Notice that while Luke 6:12–16 has a parallel in Mark 3:12–19 and Luke 8:4–56 a parallel in Mark 3:31—5:24, Luke has inserted between these (in place of Mark 3:20–30) his 6:17—8:3 drawn from some other source, very likely the same from which Luke had already drawn his account of the rejection at Nazareth and the call of the four disciples. Read with care 6:17–49—a notable collection of sayings of Jesus, which agrees in main substance and

in order with the "Sermon on the Mount" as given in the First Gospel, chaps. 5–7, but is much shorter and as evidently intended for Gentile readers as the other is for the Jews. How do the "woes" of vss. 24–26 emphasize the blessings of the previous verses? State the principles of Jesus as set forth in this discourse, in your own words.

Ninth day.—Read 7:1—8:3. How did Jesus impress men of power, even strangers (7:1–10)? To what trouble does he go in order to help those in sorrow (vss. 11–17)? Why do you think John asks the question recorded in vs. 19, and just what does Jesus mean by his quotations from Isaiah (vs. 27; cf. Isa. 29:18, 19 and 61:1)? Does he refer to the new era of blessing which appears to have set in? What strong points does Jesus find in John (vss. 24–28*a*), and what is his final estimate of him? Does vs. 29*b* seem to you consistent with what Jesus has just said? Are these words perhaps the attempt of an editor to express his sense of the superiority of the gospel to anything which John had had a chance to experience? What does Jesus think of people who can see no good in so great a character as John (vss. 29–35)? Notice how in vss. 36–50 the characteristic of the people described in vs. 34 is illustrated. What marks of greatness in Jesus' character here manifested should have won these Pharisees?

Tenth day.—Read 8:4–56. Notice that, as mentioned above, all of these sections appear in Mark's Gospel in nearly the same order (Mark 3:31—5:43). Luke, however, has much softened Mark's story regarding the suspicions of Jesus' mother and brothers as to his sanity, perhaps because Mary was held in high respect among Christians and these brothers were now eminent members of the Christian community; perhaps also because he thought it impossible that they should ever have been thus suspicious of Jesus.

Eleventh day.—§ 70. *From the sending out of the Twelve to the departure from Galilee:* Luke 9:1–50. Jesus then took a new step in the spreading of the good news (9:1–6). But a new enemy also was roused (vss. 7–9). Was it by suspicion of Jesus' motives and was there danger that Jesus would suffer John's fate, or had Herod's conscience become tender since John's death? Vss. 10–17 repeat Mark's story of the feeding of the five thousand. Read vss. 18–50, recalling the suggestions of Study V, eleventh day, and noticing Luke's additions: (*a*) Jesus was much in prayer in these days (vs. 18; cf. vs. 29); (*b*) the burden of the conversation on the mountain was Jesus' approaching death (vs. 31); (*c*) the rest of the Twelve were not told at this time of the transfiguration experience; (*d*) vs. 45 adds another explanation of the strange ignorance of the Twelve concerning Jesus' death; (*e*) Jesus is able to read his disciples' hearts (vs. 47).

Twelfth day.—§ 71. *With his face set toward Jerusalem Jesus continues his teaching and gracious works:* Luke 9:51—19:28. In these ten chapters Mark is apparently Luke's source in 18:15–43 only. In 9:51—18:14 and 19:1–28 he is

using another book which Matthew must also have had (or perhaps two, of which Matthew had one) and for the preservation of which in this way we have great reason to be grateful. Notice that Luke seems to give the whole record the character of a solemn and deliberate journey to Jerusalem (see 9:51; 10:38; 13:22, 33; 17:11; 18:31, 35; 19:28), reminding us of Mark 10:32. Aside from this there seems to be no distinct plan or logical arrangement. Read 9:51–62 and notice what characteristics of Jesus appear in these two narratives.

Thirteenth day.—Read 10:1–24, considering what is the purpose of the sending out of the Seventy, as Luke looks at it, and in what aspect Jesus appears in this event and those that follow (vss. 17–24). Read also 10:25–37, a notable parable of Jesus, and 10:38–42, a memorable incident, and state in a few words the teaching of each.

Fourteenth day.—Following the analysis, read 11:1–28. Remembering that, in a talk about prayer, Jesus was probably drawing truths from the depths of his experience, state in your own words these principles which should govern a life of prayer (11:1–13). In vss. 14–28 notice with what solemn and prophetic dignity Jesus proclaims the sacredness of the divine power which he feels within him (vs. 20 especially), and the constant need of keeping the life pure in order to make room for God (vs. 28).

Fifteenth day.—Notice that from 11:29 to 13:9 there is a constant note of warning. Read 11:29–54, and notice of what danger or evil he warns his hearers in each successive paragraph. If these exist today, state them in modern terms.

Sixteenth day.—In all this rich collection of Jesus' teaching that Luke has preserved for us, chap. 12 is one of the richest and most applicable to men of today. Read 12:1–53 and sum up both the dangers against which it warns and the virtues that it enjoins.

Seventeenth day.—Read 12:54—13:9, noticing again the strong note of warning. Think what it all means if 12:54–59 was directed against the blindness of the Jewish leaders to the danger of their nation, and if the Galileans whom Pilate slew were Zealots seeking the kingdom of God by the sword, and the unfruitful fig tree (13:6) was the nation of Israel. Has this any meaning for today?

Eighteenth day.—Read 13:10–35, noticing the helpfulness of Jesus to the afflicted, his sternness toward the falsely religious Pharisees, his steadfastness in the face of foreseen death, and his pity for the impenitent nation.

Nineteenth day.—Read 14:1–14, and notice what it teaches about (*a*) the use of the Sabbath and (*b*) behavior as a guest and (*c*) behavior as a host. Are there still wider implications? Read also 14:15–35, noticing what the passage teaches about the conditions of participation in the kingdom.

Twentieth day.—Read chap. 15—another wonderfully rich portion of Jesus' teaching preserved for us by Luke from this older book. Unlike some of the preceding chapters, it is all on one theme. What is this, and what does the chapter teach?

Twenty-first day.—Read chap. 16, also (except for vss. 16–18 whose presence here is difficult to explain) mainly on one theme. What is this? There is something very perplexing about vss. 1–9, but there is no doubt about the type of character described in vss. 10–13, or about the central teaching of vss. 19–31. Is this fitted for that time only, or is it also most needful in a prosperous, luxury-loving age like the present?

Twenty-second day.—There is no common theme of chap. 17 as a whole, though certain ideas recur. See the analysis, and reading 17:1–19 paragraph by paragraph, state the teaching of each. What manifestations of faith are illustrated in the second and third sections?

Read also 17:20–37. Here we find an apparent unity of subject but not so clearly of thought. Cf. vss. 20, 21 with 26–30. Has Luke perhaps brought together here different teachings on the subject of the coming of the kingdom and of the Christ without knowing just how they were related in thought? Has there always been perplexity on the subject of the "Day of the Lord" from the prophets down to the present? What teaching here is plain to you and helpful? Fix that in mind.

Twenty-third day.—Read 18:1–8 and 9–14. What is the common theme of these two sections? Cf. vss. 1 and 10. What is the teaching of each? Read 18:15–43, section by section (see analysis), and notice that in this passage Luke is again following Mark (chap. 10), and that you have also read all this in Matthew (chaps. 19, 20).

Twenty-fourth day.—Read 19:1–28; two sections taken, not from Mark, but from Luke's special source. To what class of society does Zaccheus belong, and what characteristic of Jesus stands out in this story? Is vs. 8 a boast or a vow? Name the qualities which Jesus commends in men or demands of them in this section and in the parable of vss. 11–28.

Twenty-fifth day.—§ 72. *Events leading up to the trial and crucifixion of Jesus:* Luke 19:29—22:62. Throughout these chapters Luke follows Mark quite closely but occasionally omitting a paragraph and frequently adding details derived from some other source, perhaps oral tradition. With the aid of the analysis read 19:29–48, noticing Jesus' implied claim of messiahship and of authority in the temple. Vss. 37 and 39–44 are peculiar to Luke; cf. 13:34, 35.

Twenty-sixth day.—Read chap. 20 (cf. analysis), noticing the constant note of conflict with the Jewish leaders. Luke follows Mark very closely; the few changes (see vs. 36) are editorial only. Read 21:1–4, also from Mark.

Twenty-seventh day.—Read 21:5–38. This reproduces Mark's chap. 13, but with additions and changes which make it refer very distinctly to the destruction of Jerusalem (see vss. 21*b*, 22, 24, 28, 34–36; cf. I Thess. 5:1–11).

Twenty-eighth day.—Read 22:1–62. The issue of the conflict is no longer in doubt. Events now lead rapidly on to the Cross. Cf. the analysis and note that Luke, while in the main following Mark, makes several important additions. See (*a*) Jesus' strong desire to share one last Passover with his disciples (vss. 15–17); (*b*) his longing to be remembered (vss. 19*b*, 20*b*); cf. (*c*) the strife over who should be greatest (vss. 24, 27–30*a*); (*d*) his warning of the Twelve (vss. 35–38); (*e*) the intensity of his prayer in the garden (vss. 41, 43–45); (*f*) his prohibition of defense on the part of his followers (vss. 49, 51, 53*b*).

See also differences in 31:34 and in 56:62. All these add to the impressiveness and pathos of the narrative, and suggest Luke's use of an additional source, or much personal inquiry.

Twenty-ninth day.—§ 73. *The trial and crucifixion of Jesus:* Luke, chap. 23. Did Jesus have a fair trial? Luke suggests a threefold accusation against Jesus (23:2, 5). Was the Sanhedrin right in its claim? In what sense, if at all, could Jesus rightly claim to be "king" (vs. 3)? What attitude do Pilate (vss. 4–7, 13–16, 20, 22*b*, 23*b*, 24) and Herod Antipas (vss. 8–12) take with regard to Jesus; and what characteristics are portrayed in these sketches furnished by Luke? Note Luke's further expansion of Mark's outline statements, and try to imagine the questions he asked and the people he consulted in procuring this added information: (*a*) crowds of friends and enemies followed every movement of Jesus and the authorities (vs. 27; cf. vss. 1, 4); (*b*) Jesus' heroic plea to his friends (vss. 28–31); (*c*) Jesus' treatment at the hands of his captors (vss. 32, 33*b*, 35–37; cf. 39–42); (*d*) Jesus' three cries from the Cross (vss. 34*a*, 43, 46); (*e*) signs accompanying his death (vss. 45*a*, 47); (*f*) a stranger's thoughtfulness (vss. 50, 51*a*, 53*b*) and preparations by the Galilean women (vss. 54–56).

Thirtieth day.—§ 74. *The resurrection narratives.* The additions of Luke to the narrative derived from Mark are here very notable. Besides the little touches in vss. 1*b*, 5*a*, 6*b*–8, we have several extended narratives, all different in substance, and most of them in location of the events, from those of Matthew: (*a*) vss. 9–12, the report of the women to the Eleven and Peter's visit to the tomb; (*b*) vss. 13–35, the walk to Emmaus; (*c*) vss. 36–49, the appearance in Jerusalem; (*d*) vss. 50–53, the ascension. Consider how much these narratives meant to Luke and to his readers; and what the faith in Jesus' resurrection meant to the whole early church.

Looking back over the whole gospel, what impression of Jesus does it give you? Was it worth while for Luke to have made the effort which he describes in 1:1–4? Is his gospel a valuable addition to the other two? Does it make them unnecessary? Wherein does it differ from Mark? From Matthew?

REVIEW QUESTIONS

1. Who was Luke and why are Luke and Acts placed together in this study?
2. What is the evident purpose of the author in writing the account of the lives of Jesus and his followers?
3. What impression does he give you as to his accuracy?
4. How does he use Mark's book in his own?
5. From what other sources does he secure material for his Gospel? Mention the larger sections of such material.
6. What is in general the character of this new material?
7. Can you discover any traces of the author's personal prejudice? If so, where?
8. Can you discern any effects of the influence of Paul in the writings of Luke and Mark?
9. In what ways do you feel the personal religion of Luke through reading the book?
10. What comments have you to make upon Luke's use of the stories of Mary and the manifestations at the birth of Jesus?
11. Compare the story of the feeding of the five thousand as given by Mark, and by Luke.
12. Select ten verses from chapter 12 of Luke and, by paraphrasing, give them special point for our modern life today.
13. What is the teaching of chapter 15?
14. Give Jesus' teaching, according to Luke, on prayer.
15. Fasting.
16. Alms. Gifts to the Temple.
17. The place of children.
18. Riches.
19. The cost of being a disciple.
20. What place do the resurrection stories of Luke have in strengthening his own religious belief?

STUDY VII

CHAPTER XII

THE TRIUMPHANT SPREAD OF CHRISTIANITY FROM JERUSALEM TO ROME, AS TOLD IN THE BOOK OF ACTS

First day.—§ 75. *The authorship and scope of the Book of Acts.* Scholars are practically unanimous in the judgment that this book (Acts) and the Third Gospel (Luke) were written by the same author, as language, style, and subject-matter abundantly show. Furthermore, Acts, like Luke, contains many common and not a few carefully chosen technical, medical terms, pointing to a Greek physician as the probable author. Early church tradition strongly favors the Lukan authorship of both works. Four passages from a diary kept by one of Paul's co-workers used in Acts (16:10–17; 20:5–15; 21:1–18; 27:1—28:16), combined with certain references in Paul's letters (Col. 4:14*a;* Philem., vs. 24*b;* II Tim. 4:11*a*) suggest that Luke is the probable companion, and the author of both diary and the complete Book of Acts. While this book deals actually with only a few of the apostles and their careers, chiefly that of Paul, it tells practically all that we know of their methods of work, their message, and their indomitable faith, and helps us to picture to ourselves how boldly and successfully they carried on the work left them by their Master, whose spirit indeed continued to work in them mightily. (See outline of Acts which follows.)

ANALYSIS OF THE ACTS

I. The Reassembling and Organization of Jesus' Followers:
   1. The promise of the Spirit, and the ascension of Jesus (1:1–14).
   2. The choosing of Matthias (1:15–26).
   3. The coming of the Spirit (2:1–13).
   4. Peter's sermon on the Day of Pentecost (2:14–36).
   5. The conversion of the three thousand (2:37–42).
   6. The church in peace and favor (2:43–47).

II. The Growth of the Church in Jerusalem:
   1. The healing of the lame man by Peter and John (3:1–10).
   2. Peter's sermon in Solomon's Porch (3:11–26).
   3. The first imprisonment of Peter and John (4:1–31).
   4. The unity of the church and the community of goods (4:32–37).
   5. Ananias and Sapphira (5:1–11).
   6. Signs and wonders done by the apostles (5:12–16).
   7. The second imprisonment of the apostles (5:17–42).
   8. The appointment of the Seven (6:1–7).
   9. The trial and death of Stephen the martyr (6:8—8:1*a*).

III. The Church Scattered by Persecution: The Work Broadened and Deepened:
1. The scattering of the church by persecution (8:1*b*–3[4]).
2. The planting of the church in the city of Samaria (8:4–25).
3. Philip and the Ethiopian treasurer (8:26–40).
4. The conversion of Saul (9:1–19*a* [cf. 22:5–16; 26:12–18]).
5. The three years in Damascus and Arabia (9:19*b*–25 [cf. Gal. 1:17*b* (18*a*)]).
6. Saul in Jerusalem, Syria, and Cilicia (9:26–31 [cf. 22:17–21; Gal. 1:18–24]).
7. The healing of Aeneas (9:32–35).
8. The raising of Dorcas (9:36–43).
9. Peter's visit to Cornelius (chap. 10).
10. Peter's defense of his action respecting Cornelius (11:1–18).
11. The beginning of the gospel in Antioch (11:19–26).
12. Relief sent from Antioch to the brethren in Judea (11:27–30).
13. The persecution of the church by Herod Agrippa I (12:1–24).
14. The return to Antioch of the messengers to Jerusalem (12:25).

IV. Missions to Asia Minor, Macedonia, and Greece:
1. Barnabas and Saul sent forth from Antioch (13:1–3).
2. Preaching the Word at Salamis and Paphos (13:4–12).
3. At Pisidian Antioch (13:13–52).
4. At Iconium (14:1–7).
5. At Lystra and Derbe, and the return to Antioch in Syria (14:8–28).
6. The council at Jerusalem (15:1–29; Gal. 2:1–10).
7. Report of the council's action to the church at Antioch (15:30–35).
8. Peter's visit to Antioch (Gal. 2:11–21).
9. The dissension between Paul and Barnabas (15:36–41).
10. The churches in southern Asia Minor revisited (16:1–5).
11. The journey to Troas, and the vision of Paul (16:6–10).
12. The beginning of the gospel in Philippi (16:11–40).
13. The planting of the church in Thessalonica (17:1–9; I Thess. 1:1—2:14).
14. Preaching in the synagogue at Berea (17:10–15).
15. Paul at Athens (17:16–34).
16. Paul's first ministry in Corinth (18:1–17).
17. Paul's return to Syria and third sojourn in Antioch (18:18–23*a*).
18. The churches of the Galatian region and Phrygia revisited (18:23*b*).
19. Apollos in Ephesus and Corinth (18:24–28).
20. Paul's ministry in Ephesus (chap. 19 [20:1]).
21. From Ephesus to Macedonia (20:1).
22. In Macedonia and Achaia (20:2, 3).
23. The journey from Corinth to Jerusalem (20:4—21:16).

V. Paul's Imprisonment and Final Work at Rome:
1. Paul's reception by the church in Jerusalem (21:17–26).
2. Paul's arrest in Jerusalem (21:27–36).
3. Address to the people in the Hebrew language (21:37—22:29).
4. Address before the Sanhedrin (22:30—23:11).
5. The plot of the Jews, and Paul's removal to Caesarea (23:12–35).
6. Paul's examination before Felix (24:1–23).
7. Paul before Felix and Drusilla (24:24–27).
8. Examination before Festus: Appeal to Caesar (25:1–12).
9. Before Agrippa and Bernice (25:13—26:32).
10. The voyage from Caesarea to Fair Havens (27:1–8).
11. The storm and the shipwreck (27:9–44).
12. On the island of Melita (28:1–10).
13. From Melita to Rome (28:11–15).
14. Paul's conference with the Jews in Rome (28:16–28).
15. Two years' labor in Rome (28:30, 31).

Second day.—§ 76. *The reassembling and organization of Jesus' followers:* Acts 1:1—2:47. Read 1:1–14, noticing Luke's reference to his previous book (vs. 1*a*) and its contents (vss. 1*b*–3); how these opening verses connect themselves with and enlarge upon the closing part of the Gospel, especially the faith that Christ is in heaven and yet will be with them in power (vss. 4–11) until his final return in glory (vs. 11). Why this repeated emphasis upon these ideas so earnestly held by the more ardent Christians of the first century? Were some disciples growing lukewarm in faith, beginning to doubt the truth of these beliefs? How startling to find Jesus' mother and brothers in this early assembly at Jerusalem (though, to be sure, Luke excluded Mark's account of their previous unbelief: Mark 3:20–21, 31:35)! After reading vss. 15–26, ask why Judas' place had to be filled at all, and what the chief qualifications and tasks of an apostle were (cf. Luke 24:47, 48).

Third day.—Read 2:1–47. What was the real religious experience that lay behind the symbolic narrative in 2:1–13? What do the words "rushing," "tongues," "fire," and "Spirit" suggest as to the startling power and joyful inspiration of this revival experience? What do the names of vss. 8–12 suggest to Luke as he writes years after the gospel has begun its larger work? How does Peter explain this new enthusiasm and power displayed by Jesus' followers (vss. 14–36)? How do you account for such great results as those mentioned in vss. 37–47? Does Jesus' ministry in Galilee and Jerusalem account for this, in part?

Fourth day.—§ 77. *The growth of the church in Jerusalem:* Acts 3:1—8:1*a*. Read chap. 3. Did the early church at once renounce Judaism and temple-worship, its members calling themselves Christians instead of Jews (vss. 1 and 13*a*

especially)? Were these people now beginning to see a new significance in Jesus' life and death (vss. 13–26)? Notice the striking titles here applied to Jesus.

Fifth day.—According to chap. 4, what was the emphatic creed of these first Christians? What great experiences gave them this courage and daily increased their power as religious leaders?

Sixth day.—How, according to 5:1–11, did the disciples express their sense of brotherhood? How do you account for such power as vss. 12–16 suggest? Read vss. 17–42 (and cf. 4:1, as well as the case of Jesus). Who were the most determined enemies of this Jesus movement? What great convictions held the disciples loyal to their message (vss. 29, 32, 42)? Note the author's slight confusion of dates (cf. Josephus, *Antiquities*, XX, v, 1, 2) in vss. 33–37. Judas of Galilee appeared when Jesus was a boy of about ten years of age (6 A.D.); Gamaliel, of course, lived about 30 A.D.; and Theudas led his fated movement about 44 A.D., some fourteen years after these events are said to have occurred.

Seventh day.—In 6:1–7, notice the two types of people in the early church, and how naturally offices were created to meet actual need. How were these first officials chosen? Summarize all the factors which tend to explain so great success (vs. 7). Read 6:8—8:1*a*. Why did Stephen take up this larger and more trying work (vss. 8–10)? Was their charge against Stephen well founded (vss. 13, 14)? How radical is his position; and does he admit the charge? How great a character is here revealed; and what effect upon the church life and activities did his martyrdom have? Note Saul's dramatic position and influence (8:1*a*).

Eighth day.—§ 78. *The church scattered by persecution: the work broadened and deepened:* 8:1*b*—12:25. Read 8:1*b*–4. Why should Stephen's death stir up so much trouble, and who now stands out as leader of the anti-Jesus movement? Notice how this persecution differed from those that preceded, and the effect of it as respects the spread of the gospel. Putting yourself as much as possible in Saul's place, try to form a just idea of his character and of the motives with which he persecuted Christians.

Ninth day.—In reading 8:5–40, notice what various types were attracted by the gospel; what emphasis the evangelists laid upon the Holy Spirit, baptism, belief in Jesus as Messiah, and Old Testament prophecy. Read 9:1–31. Gain a definite idea of the author's view of Paul's spiritual experience—the change that took place in his opinions, convictions, feelings, purposes, and relations in life. Recall from Gal. 1:15–24 Paul's own story as to how he spent the next preparatory years, and consider the bearing of these events upon his future career.

Tenth day.—Follow Peter's early evangelistic work in Acts 9:32—10:48. How do time and experience gradually enlarge his views of Jesus' mission and

God's plan for the world (especially 10:28, 29, 34, 35)? May years of tradition and our author's highly dramatic nature possibly have led to more or less idealization with regard to these narratives?

Eleventh day.—Read 11:1–18. In breaking away from these deepest and long-cherished convictions of the Jewish people, do you imagine that Peter's conscience was ill at ease, accusing and defending him by turns? Why should the Jerusalem brethren reprimand him so sternly (vs. 2)? Had they forgotten the broader spirit of their Master as expressed in Matt. 28:19, 20? Is there danger today that, in our zeal for the upholding of church customs, we may be working against the clear will of God?

Twelfth day.—Read 11:19—12:25. How valuable to us would be the records of these devoted evangelists whose names, even, have not been handed down in history? Note how very gradually these Jewish workers broadened their sympathies to take in the Gentiles; and how even Barnabas, so cautiously sent out by the conservative disciples of Jerusalem, was swept away by the power of the revival among the Gentiles (11:19*b*–24). No wonder he felt the need of Saul of Tarsus, a great spirit akin to his own (11:25–26). Think of a Jewish-Gentile church! Does the name "Christian," never used till now (vs. 26), suggest the new and wonderful bond which united these hitherto hostile peoples?

Thirteenth day.—§ 79. *Missions to Asia Minor, Macedonia, and Greece:* Acts 13:1—21:16. Read 13:1—14:28. What does 13:2–4*a* suggest as to the unique importance of this tour of Barnabas and Paul? Note again the sterling worth of these two men (11:22–26; 12:25; 13:1, 2*a*). Tracing the journey upon the map, ask: With whom (Jews or Gentiles) did they begin their work? What obstacles did they meet? Remember the history of John Mark, later honored as the author of our Second Gospel (see 12:12; 15:37–39; Col. 4:10; Philem., vs. 24; II Tim. 4:11). How significant is this journey when you recall what it cost Paul (14:19); also in the light of the letter written by Paul to these Galatian Christians?

Fourteenth day.—Read 15:1–35. Recall that you have read in Gal. 2:1–12 Paul's account of this same event; but read the Acts story as revealing the viewpoint held thirty or forty years later. Why does the present author pass so lightly over this controversy, leaving the impression of perfect harmony, while Paul's words suggest no compromise whatever, but rather a fight to the end for the principle at stake? Does time usually tend to soften the memory of differences?

Fifteenth day.—Read 15:36—16:10. Recalling Mark's seeming lack of heroism during the first journey (13:13), note the author's further comment (15:38) and judge as to which side he seems to take (vs. 40). In the light of the Galatian letter and Paul's well-known convictions, may we say that Paul is

justified in having Timothy circumcised (16:3); or is this a compromise again, as seen by the author? How did the Spirit make his will known to Paul (16:6, 7)? Imagine Paul's feelings as he plans to enter Europe with his message! Follow his journey on the map.

Sixteenth day.—Glance hastily over the four "we-sections" referred to in § 75 (16:10–17; 20:5–15; 21:1–18; 27:1—28:16), noting the use of the first personal pronoun, the wealth of detail in the sections, and the vivid touches of the eyewitness, who must have been with Paul as companion. Is this a portion of Luke's diary, kept in his youthful days of travel with the great apostle? This is, at any rate, evidently a written source employed by the author of Acts.

Seventeenth day.—Read 16:11—18:23*a*. Recalling II Cor. 11:23–29, and putting yourself in the place of these uncomplaining heroes, ask what your feelings would be under such circumstances. Could you be faithful "even unto death," as were these men? Think of the weariness, yet the untold joy, they had as they reached home again (18:22, 23*a*) and told what God had accomplished through their labors and sufferings!

Eighteenth day.—In similar fashion, trace Paul's third journey (18:23*b*—21:16), noting his affectionate interest in his Galatian friends; the fact that Ephesus contained, even after a quarter of a century, men who were proud to acknowledge themselves as disciples of John the Baptist (18:24—19:7); the new hardships encountered so fearlessly; the increasing success of the work; and the growing body of able workers who rallied to the help of Paul. Luke has seen these men and often heard their stories of adventure.

Nineteenth day.—§ 80. *Paul's imprisonment and final work at Rome:* Acts 21:17—28:31. Recall the events which have happened since Paul's last arrival at Jerusalem (15:1–29; Gal. 2:1–10); what journeys he has made; what letters he has written; what mental experiences he has passed through; what conflicts and oppositions he has endured.

Twentieth day.—Read with care 21:17–26, noticing (1) who is the head of the church in Jerusalem, (2) to whom Paul gave an account of his work, and how it was received, (3) the position of the major portion of the Jewish Christians in relation to the law, (4) the course Paul was urged to pursue, (5) the motives for this course. (Recall why he had come to Jerusalem [Rom. 15:25–27].)

Twenty-first day.—Read 21:27-36 attentively, noticing (1) with whom the attack on Paul originated, (2) what they charged against him, (3) to what motives they appealed, (4) the relation of the Roman authorities to the affair. Imagine the feelings of Luke, as he peruses his diary and recalls these stirring events. What changes since then!

Twenty-second day.—In the face of such danger, could Paul fail to recall Jesus' last days, and the stoning of Stephen—two martyrs to this same cause

for which Paul was pleading? Read 21:37—22:29. In reading Paul's speech, remember the circumstances that led to it, the persons to whom it was addressed, and noticing that it is biographical in form (telling facts about his own life), but evidently argumentative in purpose, consider what Paul meant to prove to his hearers by it.

Twenty-third day.—What in Paul's speech so angered the Jews? Could he not have presented his message more tactfully and have won these many Jews, as Jesus succeeded in doing, rather than demanding too much of them? Notice the use which Paul made of his Roman citizenship and recall a previous occasion on which he referred to it; also in general the relation of the Roman government to the Jews and to the other nations among whom Paul labored. Thus far, has the imperial government been a hindrance or a help to the progress of Christianity? What pride must Luke have taken in this thought?

Twenty-fourth day.—Having read 22:30—23:11, consider (1) in what sense Paul's statement (23:1) was true, (2) whether the action of the high priest was justified or not, (3) whether Paul did right in his answer to the high priest, (4) in what sense Paul could say that he was a Pharisee; and in what sense he was on trial for believing in the resurrection. What does vs. 11 suggest as to the secret of Paul's power and courage? Read vss. 12–15, and consider the reason of the bitter hatred of the Jews toward Paul. Read vss. 16–24, and consider what led Lysias to protect Paul; was it personal attachment to him or favorable attitude toward Christianity, or only a sense of official duty? Read vss. 26–30, and notice whether Lysias told the truth throughout. Read vss. 31–35, and with the map trace the route. Note Luke's propensity for details, as in 23:23–34. Does this characteristic tend to prove Luke's claim to accuracy in his investigations (cf. Luke 1:1–4)? Note, also, our author's dramatic power in presenting scenes in the lives of his heroes.

Twenty-fifth day.—Read 24:1–23. Notice the method of the trial (what should we call Tertullus in our courts today?). Notice carefully the charges made against Paul and consider how far they were true. Observe this early occurrence of the name Nazarenes as applied to Christians. In vss. 10–13 recall the charges and notice Paul's answer. In vss. 14–16 notice that Paul refers to the charge with reference to the "sect" of the Nazarenes, and bearing in mind that this same word "sect" was used with reference to the Sadducees (5:17) and Pharisees (15:5) notice what Paul claims as the belief of *his* sect. Notice in vs. 17 the allusion to his purpose in coming to Jerusalem, and in vs. 18 the reference to the charge of vs. 6. Is vs. 20 a confession that he did wrong in uttering the words he referred to? Notice especially in this whole speech what Paul says as to whether to be a Christian, such as he, was to be a renegade Jew, or most truly a Jew. Did Paul, or Stephen, or Peter, or Jesus ever think for a moment that this "new

teaching" was anything other than purest Judaism? Think back over Paul's teaching and ask yourself what Paul's idea of Christian manhood was. Did he probably present these, his deepest convictions, before his judge, as well as the few ideas which Luke has recorded?

Twenty-sixth day.—Read 24:24—26:32. Consider what the facts here recorded indicate as to the character of Felix, and what side of the character of the Roman ruler is here illustrated. Consider (1) what it meant to appeal to Caesar, (2) Paul's probable motive in appealing, and (3) the effect of the appeal. Read 25:13–27 carefully, and, bearing in mind the character of the several persons present, form a conception of the scene, both in its outward features and more especially in its moral significance. In chap. 26 notice especially the emphasis here laid upon the resurrection of Jesus and the preaching of the gospel to the Gentiles. Why does Paul so closely connect them?

Twenty-seventh day.—Again Luke seems to draw upon his journal for the many details which are crowded into 27:1—28:16. Look back over the preceding excerpts from the diary and then read this final portion (see § 75 for the four passages), noting the Lukan style, dramatic, detailed, idealistic as it is. Note the author's evident admiration for Paul. What a masterly picture he draws of the great hero! Does 27:34*b* (cf. Luke 21:18) suggest the comforting saying which Paul and Luke remembered and talked over as coming from the lips of the Christ? Again a Roman official extends courtesy to bearers of the gospel message (28:7). Trace the entire journey on the map. How had Paul planned to enter Rome (Rom. 1:15; 15:22–24, 28–32)? Could anything be more discouraging?

Twenty-eighth day.—Read 28:17–31. Notice the character of Paul's imprisonment in Rome, and the use which he made of the comparative freedom which he enjoyed. Conceive as definitely as possible Paul's position in Rome, including his relation (1) to the Roman authorities, and particularly to the soldiers, (2) to the Jews, (3) to the Christians; recall his letter to the Romans. Does Paul ever seem to weary of his message (vs. 23*b*)? How does he prove Jesus' messiahship from the Old Testament Law? From the Prophets? Recall the frequent and unique emphasis Luke (like Paul) lays upon the work, power, and directing presence of the Holy Spirit throughout his two books (as in vs. 25).

Twenty-ninth day.—Glance through the Book of Acts now, searching out all references to Gentiles and the broader sweep of the gospel, noticing, however, that in practically every case, Paul and the other workers give the Jews first chance to accept the message. In spite of all difficulties and dangers and disappointments, observe how Paul (and Luke) bears up bravely, determined to make all experiences further the deathless message of the Cross.

Thirtieth day.—Thinking back over the literature so far studied (Paul's letters, Mark, Matthew, Luke, and Acts), observe, how, at first no doubt with hesitation

and amazement, but finally with gratitude and joy, these Christian evangelists have all come to see that God has taken the whole world into his consideration and deals with all on the same terms. How hard it is for them, in spite of the utterances of some of the prophets (not to mention Jesus' acts and words along this same line) to grasp the inclusiveness of the divine love and the universal scope of the gospel! But all of these authors now write from the broader world, and its viewpoint. Are not Paul's words in Rom. 11:33–36, implying so much hope for both Gentile and Jew, really echoed in the climactic thoughts of Matthew (Matt. 28:18–20), and in Luke's writings (Luke 24:47) and Acts 10:34–38? No wonder these men all write with passionate enthusiasm; with such a God, such a Christ, such a guiding Spirit, and such a gospel, can anything be impossible? Past victories are but a foretaste of the great Day which is surely fast approaching!

REVIEW QUESTIONS

1. Give some of the indications of Luke's authorship of the Acts.
2. What ground does Acts cover?
3. Suggest a better title for the book.
4. How do you account for the great results of the Day of Pentecost?
5. Discuss the office and character of Stephen.
6. How do the three accounts of Paul's conversion agree and in what do they differ?
7. Upon what question did the "Progressives" and "Conservatives" divide in the early days of the church in Jerusalem?
8. What danger is there today that in upholding the old customs of the church merely as such we may be working against the progress of God's kingdom?
9. Why did not Peter and James write more books?
10. Compare Peter and James with Paul in the extent of their known work.
11. What differences in character and temperament may account for these differences in results?
12. What are the "we sections" of the Book of Acts and why are they so called?
13. What differences can you see between the Paul of the Acts story and the Paul which his own letters represent?
14. Discuss Paul's conduct under arrest in Jerusalem.
15. Did the Roman Government help or hinder the progress of Christianity at this time?
16. What traces of personal affection between Luke and Paul do you find in the Acts?
17. What proofs do you see of Luke's belief in the perseverance, power, and work of the Holy Spirit?

18. What effect would such a belief as this have upon the progress of Christianity today?

19. It is frequently said that the Holy Spirit works through people regardless of their intelligence. How was it in the early church?

20. To what extent might Christianity have suffered had Paul been less educated, less cosmopolitan in his interests, less trained in his judgment? Is it worth while to educate one's self for Christian service?

STUDY VIII

CHAPTER XIII

PLEAS OF CHURCH LEADERS FOR CHRISTIAN LOYALTY IN FACE OF TEMPTATIONS AND PERSECUTIONS. FIRST PETER, HEBREWS, JAMES, JUDE, SECOND PETER, AND REVELATION

First day.—§ 81. *The author, purpose, and general character of this group of books:* The First Epistle of Peter entire. Modern scholars are in great uncertainty as to the authorship of these writings. The names of Peter, Paul, James and Judas (the two brothers of Jesus), and the apostle John have long been connected with them. Hebrews is really anonymous, the Revelation does not describe its author John, nor does James identify its author. First and Second Peter clearly claim to have been written by the apostle, but the actual authorship of these letters and of Jude is somewhat in doubt, that of Second Peter and Jude being especially so. The books evidently arose in an early period of the Christian church, but not at the very beginning. With the possible exception of James, they are all undoubtedly later than Paul.

It is evident, from the contents, that they were written in a time of grave danger to the church and all that it holds dear, to correct errors in the church, to fortify the members against temptation and persecution, and to insure a deeper faith in Christianity as the final and all-sufficient religion.

Read now, as a first example of this type of literature, I Pet. 1:1—3:12 (leaving 3:13 to end for the next day), carefully following the analysis given below. Note: (*a*) the circumstances under which Peter is said to have written (reading "Rome" for "Babylon"); (*b*) the various dangers and trials to which the readers were exposed; (*c*) the argument by which he seeks to comfort and encourage them; and, especially, (*d*) the splendid faith of the author, who seems himself already to have passed through similar crises, with honor. Do not fail to look up all the Old Testament passages which the author quotes as his authority.

Second day.—Read I Pet. 3:13—5:14, following the analysis and the suggestions given above. The remarkable passage in 3:19, 20 is based on the so-called Book of Enoch (60:5, 25–64; 69:26, in the edition of R. H. Charles).

ANALYSIS OF THE FIRST EPISTLE OF PETER

I. Introduction (1:1–12).
   1. Salutation (1:1, 2).
   2. Ascription of praise to God for the salvation brought through Christ, with special emphasis on the glory to be revealed (1:3–12).

II. The body of the letter; general exhortations (1:13—5:11).
1. To set their hope on this coming salvation and to live holy lives, as those redeemed by Christ's blood and begotten by the word of God (1:13–25).
2. To put away all wickedness and be built up a spiritual house as God's elect people (2:1–10).
3. To live righteously in all the relations of life, that thus criticism may be silenced and men may glorify God (2:11—3:12).
4. To live righteously even under persecution; enforced by the example of Christ (3:13—4:6).
5. To live soberly and in love in view of the nearness of the end (4:7–11).
6. To endure persecution for righteousness, but not to suffer as evil-doers (4:12–19).
7. To the elders, to care for the flock; to the younger, to be in subjection; to all, to live humbly and watchfully (5:1–11).

III. Conclusion; salutations, and benediction (5:12–14).

Third day.—§ 82. *The Epistle to the Hebrews:* Notice (Heb. 1:1) that the letter to the Hebrews begins without salutation, name of writer, or of persons addressed. In the oldest MSS the title of the letter is simply "To the Hebrews," without the name of Paul which stands at the head of the letter in the older editions of our Bible. Heb. 13:23 indicates that the writer was some friend of Timothy, but who he was is unknown. Read Heb. 3:6*b*–15; 4:14; 6:4–8; 10:23–39, and note the evidence they furnish that the letter was written when some had fallen away from faith in Christ, and for the purpose of preventing such apostasy among those to whom the letter was written. Look through the analysis below and see whether it sustains these statements.

ANALYSIS OF THE EPISTLE TO THE HEBREWS

I. Doctrinal portion of the letter (1:1—10:18).
1. Theme of the letter: revelation of God through Christ superior to all that preceded it (1:1–3).
2. Proof (1:4—10:18).
a) The Son better than angels (1:4—2:18).
b) Jesus our high priest superior to all that preceded (3:1—10:18).
(1) Better than Moses (3:1–6).
(2) Digression: exhortation to steadfastness (3:7—4:16).
(3) The priesthood of Christ real and legitimate (5:1–10).
(4) Digression second. Reproof of the readers for dulness, and warning of the fate of those who having made some progress fall away (5:11—6:20).

(5) Christ a priest after the order of Melchizedek (chap. 7).
(i) Description of Melchizedek (7:1–3).
(ii) Superiority of his priesthood to that of Aaron shown in that Levi in the loins of Abraham paid tithes to Melchizedek (7:4–10).
(iii) The superiority of Christ's priesthood to that of Levi shown in that it displaces the Levitical, and is declared with an oath to be eternal (7:11–25).
(iv) The excellences of Christ's priesthood summed up (7:26–28).
(6) The priesthood of Christ is the real, the heavenly, of which the Levitical is only the shadow (8:1—10:18).
(i) This proposition emphatically asserted (8:1, 2).
(ii) Proof that it is heavenly, since he is a priest, yet is not of the earthly (Levitical) order (8:3–5).
(iii) This argument enforced by one concerning the covenants; while the old stood it was declared to be only temporary, to be displaced by another; of this new one Christ is the mediator (8:6–13).
(iv) The earthly and heavenly tabernacle and service are compared and shown to have the correspondence appropriate to their relation as type and antitype (9:1–22).
(v) The comparison of the two priesthoods made in detail, that of Christ being shown to be the permanent and real, the Levitical, the temporary, the copy, and the shadow (9:23—10:18).

II. Hortatory portion of the letter (10:19—12:25).
1. Exhortation to steadfast faith (10:19—12:29).
a) Exhortation to steadfastness based on the nature of the salvation already described (10:19–25).
b) Enforced by the consequences of apostasy (10:26–31).
c) Enforced by appeal to their previous endurance (10:32–39).
d) Old Testament examples of faith (chap. 11).
e) Renewed exhortation enforced by appeal to these witnesses and to the example of Christ (12:1–3).
f) Enforced by the consideration that persecution is God's chastening of us as sons (12:4–13).
g) Further warning against apostasy, enforced by reference to Esau (12:14–17).
h) Further enforced by appeal to the difference between the old convenant and the new (12:18–29).
2. More general exhortation, and final words (chap. 13).

Fourth day.—Read Heb. 1:1–3. Cf. the analysis and note what these verses imply (*a*) as to the writer's view of the Old Testament religion, (*b*) as to his conception of the relation of the new religion to the old. Read 1:4–14 (cf. analysis). Read 2:1–4. This is the first of a number of parenthetical exhortations in the letter and shows that though the letter has more of the form of a treatise than any other New Testament letter, yet its purpose is decidedly practical. Read also 2:5–18, noticing that the writer argues first that the Old Testament language about man and the Son of man is perfectly fulfilled only in Jesus, and second, that the Old Testament represents Christ as speaking of men as his brethren.

Fifth day.—Read chaps. 3 and 4 with the help of the analysis. On 3:7–19 cf. suggestion on 2:1–4.

Sixth day.—Read 5:1—6:20 (cf. analysis).

Seventh day.—Read chap. 7 (cf. analysis).

Eighth day.—Read 8:1—9:22 (cf. analysis).

Ninth day.—Read 9:23—10:18 (cf. analysis). Review with the analysis the doctrinal portion of the letter, noticing how all the argument aims to show that while the Old Testament religion is from God, the New, which came in through Christ, is *better*, and how all the exhortation is to constancy and faith, and against apostasy. What does this imply as to the persons addressed? Were they of Jewish or Gentile birth—were they Christians or persons whom the author desired to convert? To what danger were they exposed? What is the evident purpose of the whole?

Tenth day.—Read 10:19—11:40. Notice especially the relation of this familiar eleventh chapter to the argument and purpose of the whole letter (cf. analysis).

Eleventh day.—Read chaps. 12 and 13 (cf. analysis). Can you not feel the deep earnestness of the author as, with argument completed, he turns in passionate appeal to those who are tempted to leave the Christian faith for ways which can never lead to God? Whether or not we can today agree with all the author's arguments, we cannot but admire the devotion of men such as he to their religion and the energy and ability with which they defended it.

Twelfth day.—§ 83. *The Epistle of James.* The structure of this letter is very simple: just a succession of practical topics. Try to make an analysis for yourself. Make also a list of the dangers the author is trying to meet, and another list of the incentives which he so assuringly brings to bear upon those who may be weaker than himself in the Christian faith. How deep a religious life must such an author possess?

Thirteenth day.—§ 84. *The Epistle of Jude.* On the occasion and purpose of this letter see Jude, vss. 3, 4. See Acts 20:29, 30; Phil. 3:18, 19; II Tim. 3:1–13; 4:3, 4, for evidence that before the writing of this letter corrupting tendencies

already existed in the church, and it had been foreseen that they would develop still further. Read Jude, vs. 4, again, noticing the particular character of the corruption which is referrred to in this passage. Notice how the author masses his phrases of condemnation against the vile sins of sexual abuse, sodomy, greed, and the like! Vss. 12, 13 are evidently taken from the Book of Enoch.

Fourteenth day.—§ 85. *The Second Epistle of Peter.* Read chap. 2, comparing the letter of Jude and observing the evidence (*a*) that the writer of this letter feared that the corrupt men already at work among those to whom Jude wrote will presently be at work among those to whom he himself was now writing, (*b*) that the writer of Second Peter drew his description of the false teachers from the earlier letter. Read chap. 1 (cf. analysis), noticing especially in vss. 1–11 the strong emphasis upon the necessity of growth in knowledge and character, and in vss. 12–21 the substantial basis, historical and prophetical, upon which Christianity rests. Read 2:1—3:13, noticing the kind of skepticism here combated, and the practical bearing (vs. 11) of the counter teaching. Read 3:14–18, noticing the emphasis upon steadfastness and growth in knowledge (cf. 1:5–8), and the suggestion of relation between them.

Fifteenth day.—§ 86. *The Book of Revelation.* Read chap. 1, and answer the following questions: (1) What is the general character of this book as compared with that of other New Testament books (vs. 1)? (Name the different classes of books contained in the New Testament and consider whether there are any others which belong to the same class with this.) (2) Who is the reputed author of the book? (3) From whom and how did he claim to have received its contents? (4) Where was he when he received it? (5) To whom was it addressed? (Consult a map respecting the places named in vs. 11.) (6) Who is referred to in vss. 12–19, and what conception of him does the vision represent?

ANALYSIS OF THE BOOK OF REVELATION

I. Prologue (chap. 1).
   1. Title of the book (1:1–3).
   2. Salutation and doxology (1:4–8).
   3. The seer's vision of the giver of the Revelation (1:9–20).

II. Messages to the seven churches (chaps. 2, 3).
   1. To the church in Ephesus (2:1–7).
   2. To the church in Smyrna (2:8–11).
   3. To the church in Pergamum (2:12–17).
   4. To the church in Thyatira (2:18–29).
   5. To the church in Sardis (3:1–6).
   6. To the church in Philadelphia (3:7–13).
   7. To the church in Laodicea (3:14–22).

III. The seven seals (4:1—8:1).
1. Prelude: the seer's vision of heaven (chaps. 4, 5).
2. The opening of the first six seals (chap. 6).
3. Episode: the sealing of the servants of God before the seventh seal is opened (chap. 7).
4. The seventh seal opened. The signal for the seven trumpets (8:1).

IV. The seven trumpets (8:2—14:20).
1. Prelude to the sounding of the seven trumpets (8:2–5).
2. The first four trumpets (chap. 8).
3. The fifth and sixth trumpets: the first and second woes (chap. 9).
4. Episode: prelude to the sounding of the seventh trumpet (10:1—11:14).
5. The seventh trumpet: the third woe (11:15—14:20).

V. The seven bowls of plagues (15:1—19:10).
1. Prelude to the pouring-out of the seven bowls (chap. 15).
2. The seven bowls poured out (chap. 16).
3. Continued description of the seventh bowl: the fall of Babylon (17:1—19:10).

VI. The victory of Christ (with 19:11 cf. 6:2) (19:11—22:5).
1. The vision of the rider of the white horse (19:11–16).
2. The feast of the birds of prey (19:17, 18).
3. The overthrow of the powers of evil (19:19–21).
4. The binding of Satan (20:1–3).
5. The millennium and the great judgment (20:4–15).
6. The new heaven and the new earth (21:1–8).
7. The vision of the bride, and of the new Jerusalem (21:9—22:5).

VII. Epilogue (22:6–21).

Sixteenth day.—Read chap. 2, studying in detail the four letters here given. Form as clear an idea as you can of the moral condition of these churches. What peculiar errors and dangers are here pointed out to them? Note the threats and promises to each. In plain language what do these statements mean? What ideal of the true church is implied in each case?

Seventeenth day.—Study the remaining three letters in chap. 3 in similar fashion, noting details as above.

Eighteenth day.—Read chap. 4 (cf. analysis), seeking rather to gain an impression of the heavenly worship of Jehovah set forth in this chapter, than to determine the significance of each group of beings or of the numbers, which are, of course, of symbolic rather than numerical significance. Read also chap. 5, and compare the worship offered to Jehovah in the previous chapter and that offered to Christ in this chapter.

Nineteenth day.—Read chap. 6 (cf. analysis). Read vss. 1 and 2 and cf. 19:11–16 as showing who is meant by "him that sitteth on the white horse." Notice that in chap. 6 he goes forth conquering and to conquer, but before his conquest is complete (cf. 19:16) some other things must happen. To see what these are read vss. 3–17. Some have thought that, interpreting the red horse to mean war, the black horse famine, and the pale horse death, the vision of the fifth seal martyrdom, and of the sixth seal the overthrow of Christ's enemies (cf. the words of Jesus, Matt. 24:6–13 and Luke 21:10–19), this chapter contains in brief the main thought of the whole book, viz., that though evil is a mighty force in the world, and though there must be conflict, persecution, and catastrophe before the end come, yet in the end Christ shall triumph over all and with him those that in faith endure to the end.

Twentieth day.—Read chap. 7 (cf. analysis). On the thought of the whole chapter, see Matt. 24:22, 31 concerning the protection and salvation of the elect amid all disasters.

Twenty-first day.—Read chap. 8 (cf. analysis). Notice that the seventh seal has no content of its own, but is only the signal for the seven trumpets and that the successive trumpets are the signals for successive disasters. Read also chap. 9 (cf. analysis). There have been many interpretations of this chapter, but what is most certain is that it describes some of the woes which the writer believed must befall the earth before the kingdom of heaven shall fully triumph.

Twenty-second day.—Read chap. 10 (cf. analysis), and notice that, as between the sixth and seventh seals an episode is introduced, so here between the sixth and seventh trumpets there is an episode of which this chapter is the first part. As to the meaning of this part of the episode recall the reference to the sealed book in chap. 5, and notice that it is now opened, and is given to the seer that sees the vision and that he is then bidden to prophesy. Read 11:1–13 (cf. analysis). Notice that, whatever else may be the meaning of this chapter, the thought so constantly presented in the Revelation appears here also, that though the enemies of God seem to triumph, in the end it is not so. Read 11:14–19 (cf. analysis), observing that vs. 14 announces a third woe, but that the description of the woes does not follow immediately, but instead there is a proclamation of the full triumph of God's kingdom which is to follow those woes.

Twenty-third day.—Chaps. 12, 13, 14 are best understood as a description of the conflicts between the church (or the kingdom) and Satan, and of the full triumph of the kingdom of God over the kingdom of evil (cf. 12:9 and 20:2). With this in mind read chaps. 12 and 13.

Twenty-fourth day.—Read chap. 14, which sets forth especially the salvation of God's people and the overthrow of his enemies.

Twenty-fifth day.—Read chap. 15 (cf. analysis), noticing that while vs. 1 announces the seven plagues which constitute the third woe announced by the seventh angel (11:14, 15), just as the seven trumpets furnished the contents of the seventh seal (cf. 8:1), yet the actual pouring-out of the bowls is still delayed a little until once more the triumph of the people of God is announced (15:2–4). Read chap. 16, which in the seven plagues pictures the full judgment of God upon the wicked (cf. 15:1).

Twenty-sixth day.—Read chap. 17, a continuation of the description of the seventh plague. Babylon is undoubtedly a symbolic name suggested by Old Testament prophecy (Isa. 21:9, for example), and whether referring especially to Rome or Jerusalem it symbolizes the organized powers of the world, hostile to the kingdom of God.

Twenty-seventh day.—Read chap. 18 (cf. analysis). See suggestions for yesterday. Read 19:1–10 (cf. analysis).

Twenty-eighth day.—Read 19:11—20:3 (cf. analysis).

Twenty-ninth day.—Read 20:4—21:8 (cf. analysis).

Thirtieth day.—Read 21:9—22:21 (cf. analysis). Note how, in these last two chapters, the controlling thought of the book is emphasized by pictures of the perfect peace and happiness which succeed the long descriptions of dreadful conflict and carnage. Note also the solemn, final warnings and invitations such as the teaching of the book suggests, and the closing emphasis upon the importance of this revelation. Although time and experience have clearly proved that the oriental details of this "Revelation," like those so vividly portrayed in similar books such as "Daniel" and "Enoch," can by no means be regarded as authoritative for our religious thinking, yet must we, and Christians of all ages, regard with reverence the sacred convictions of these struggling heroes of an age long since passed. We must forever lay aside the spirit of hatred and vengeance which, in those days, was very naturally drawn out by merciless persecutions, but we are under still greater obligation to appreciate, both in thought and by daily living, all the abiding truths which these brethren discovered at so great cost, in the depths of their human experience, and to emulate the faith which in the darker hours still believes in the triumph of God's kingdom.

REVIEW QUESTIONS

1. In general, what condition among the groups of Christians addressed is reflected in the letters of Peter, James, Jude, and in the Revelation?

2. Under what name does Rome figure in Peter's letters?

3. Do the letters called by Peter's name reflect a riper type of Christianity than that of the Apostle, as you are acquainted with him in the Acts?

4. What was the probable purpose of the letter to the Hebrews?

5. What do we know of the author?

6. What characteristics of the author appear strongly in the letter?

7. Translate into modern phrases the Christian principles which the writer of the letter to James states, particularly concerning (*a*) temptation.

8. (*b*) Speech.

9. (*c*) Respect of persons.

10. (*d*) Relative value of faith and works.

11. (*e*) Wisdom.

12. (*f*) Rites.

13. Do these particular admonitions represent the ideals of the writer alone or are they the result of the combined Christian experience of the church at that time?

14. How would you classify the Book of Revelation as distinguished from the other literature of the New Testament?

15. Who is the reputed author and what was his purpose?

16. What is the controlling thought of the book?

17. How useful to modern Christians are the books discussed in the study of this month?

18. Compare them with Paul's letters and the Gospels in this respect.

19. To what extent do such books as Hebrews and Revelation express your own religious thought?

20. State five of what seem to you to be the permanent teachings of this group of books.

STUDY IX

CHAPTER XIV

SERMONS IN DEFENSE OF THE SUPREMACY OF JESUS
THE GOSPEL AND THE EPISTLES OF JOHN

First day.—§ 87. *The authorship and purpose of the Johannine writings* (*I John, II John, III John, and the Gospel according to John*). Here, as in the case of so many other biblical books, scholars are frankly divided with respect especially to the question of authorship. An ancient and all but uniform tradition of the church attributes these four books to John, the Apostle of Jesus. Read the following passages and note the internal evidence which is held to corroborate this view: (*a*) the author's familiarity with Jewish history, customs, and ideas (John 1:17; 11:49, 51; 2:13; 7:2–13; 2:14–16; 5:10 ff.; 11:44; 2:20; 7:23); (*b*) his acquaintance with the Old Testament and his habit of seeing in it direct prophecies concerning Jesus (2:17, 22; 12:15, 38–41; 20:9); (*c*) his familiarity with Hebrew (1:38; 5:2; 9:7), hence his Jewish origin; (*d*) his familiarity with the geography of Palestine, especially around Jerusalem; (*e*) his perfect devotion to Jesus (20:30, 31; 3:16–21); (*f*) his claims as an eyewitness of these events (19:35; 21:24; cf. also 1:14 and I John 1:1–3); (*g*) the testimony of John 21:20, 42.

On the other hand, not a few scholars believe that a Hellenistic Jew of the second century, perhaps a resident of Ephesus but now quite unknown, is the author of at least the Fourth Gospel; possibly, though not certainly, of the three letters also. Some think that Mark 10:38, 39 (cf. Acts 12:1–3) points to the probable early death of John the apostle; they claim that several Johns are probably confused, that Jesus' disciple never certainly took up his abode in Asia Minor, and especially that he could hardly have changed enough from his early conservative position to become the author of such books as these.

Whether from one John or another, or whether put out under the apostle's name, as would have been possible according to the custom in those days, these four books bear permanent messages to all ages. The first and second letters seek to strengthen the faith of Christian brethren, especially as against the influence of disturbing "heresies" which were creeping into the church (notably Libertinism and Docetism). The third letter is meant to encourage Gaius in his hospitality toward visiting Christian workers and to inform him of the writer's proposed visit. The Fourth Gospel seems to have been written in order, first, to oppose certain conceptions of God and the world which belittled or excluded the work of Christ; second, to denounce the doctrine of the messiahship of John the Baptist; and third, especially to show the importance of belief in Jesus as the revealer of God and the only way of gaining the joys of eternal life (20:31).

Glance over the following outline.

ANALYSIS OF THE FIRST LETTER OF JOHN

1. Introduction. The writer's message and his purpose in writing (1:1–4).
2. Christians to keep themselves from sin, walking in the light, and to seek forgiveness through Christ (1:5—2:17).
3. Not to be led astray by anti-Christs, but to abide in God (2:18–28).
4. The children of God to purify themselves; they that sin are not of God, but of the devil (2:29—3:12).
5. Christians will be hated by the world, but are to love one another in truth (3:13–24).
6. Spirits to be tested by what they say of Jesus (4:1–6).
7. Christians are to love one another and love God, because God loves them (4:7–21).
8. Love comes through faith, and faith rests on the testimony of God, and gives assurance of eternal life (5:1–13).
9. Christians to pray for one another's forgiveness (5:14–17).
10. Conclusion. The Christian's certainties (5:18–21).

Second day.—§ 88. *The first letter of John.* Read I John 1:1–4, noticing what the writer claims in this paragraph concerning his relation to Jesus (cf. John's Gospel 1:1–18, especially vs. 14). Read 1:5—2:17, noticing the strong emphasis which the writer puts upon the separation which exists between the world of light and the world of darkness, and upon the impossibility that the children of God should continue in sin. Note those things here indicated as characteristic of the children of God and the things which are impossible to them. Read 2:18–29, noticing the evidence that there are some who are endeavoring to lead astray those to whom the letter is written, and observing what truth the writer held which these false teachers denied. Read 3:1–12. Try to reconstruct, from these passages, the vital religious convictions which impelled the author to write.

Third day.—Read 3:13–24. In those trying days, what were the marks of Christian loyalty, as our author believed? Notice in 4:1–6 the recurrence of the same ideas expressed in 2:18 ff. What do these words imply as to the nature of the opposition felt and so solemnly denounced? How noble the character also that could utter such persuasive words as those in 4:7–21! Cf. 2:9–11 and 3:10, 14. Consult the analysis and read 5:1–13, also 2:18 ff., and 4:1 ff. again. Likewise read 5:14–21. It requires a man of great wealth of experience to utter such convictions in such intense fashion, does it not?

Fourth day.—§ 89. *The second and third letters of John.* Read the second letter of John. It is doubted and cannot be decided certainly whether "the elect lady" and her children are a Christian woman and her family or a church and its members. Read it first on the first supposition, noticing what the writer says of the children, and against whom he warns the lady and her children. Then

read it on the second supposition. Read the third letter of John, noticing whom he commends and for what, and whom he condemns and for what. If the three letters of John were written toward the end of the apostolic age what picture do they afford us of the condition of the church as this period of the history of the church draws to a close?

Fifth day.—§ 90. *The prologue of the Fourth Gospel:* John 1:1–18. Note in vss. 1–5 a conception not elsewhere found in our Gospels. The term "Word" was familiar to the Greek readers of this Gospel, signifying to them that through which, or a being through whom, God expresses and reveals himself to humanity. Our author, eager to defend Jesus as the unique, final, and all-sufficient revelation of God, interprets his own Christian experience thus into Greek thought: A heavenly Being, close to God from the beginning of time, and even sharing the divine activity and being the agent of all creation (vss. 1–3), has appeared among men to give them life and light; but humanity has failed to appreciate even so wonderful a revelation from God (vss. 4–5)! When men are on tiptoe asking where and how, and while some are saying it must have been John the Baptist, the answer comes in vss. 6–8 and 15: not John, but Jesus is the bearer of this light (vss. 9–14, 16–18). In what definite respects does the author regard Jesus as superior to both John and Moses? The following analysis, departing somewhat from the order of the Gospel as it stands to accord more nearly with what we believe to have been the original arrangement of these sermons, should be studied and followed with care.

ANALYSIS OF THE GOSPEL ACCORDING TO JOHN

I. The Prologue of the Gospel: The central doctrines of the book so expressed in terms of current thought as to relate the former to the latter and facilitate the transition from the latter to the former (1:1–18).

II. The period of beginnings: John bears his testimony; Jesus begins to reveal himself; faith is begotten in some, and the first signs of opposition appear (1:19—4:54).

1. The testimony of John and the beginnings of faith in Jesus (1:19—2:12).
   a) The testimony of John to the representatives of the Jews (1:19–28).
   b) John points out Jesus as the Lamb of God and the one whom he had come to announce (1:29–34).
   c) John points out Jesus to his own disciples, and two of them follow Jesus (1:35–42).
   d) Jesus gains two other followers (1:43–51).
   e) In Cana of Galilee Jesus first manifests his glory in a sign and strengthens the faith of his disciples (2:1–12).

2. Jesus in Jerusalem and Judea: opposition and imperfect faith (2:13—3:36).
   a) The cleansing of the temple: opposition manifested (2:13–22).
   b) Unintelligent faith based on signs in Jerusalem (2:23–25).
   c) In particular, Nicodemus is reproved and instructed (3:1–15).
   d) The motive and effect of divine revelation in the Son (3:16–21).
   e) The further testimony of John the Baptist to his own inferiority and Jesus' superiority (3:22–30).
   f) The supreme character of the revelation in the Son (3:31–36).
3. Jesus in Samaria, and the beginnings of work in Galilee (chap. 4).
   a) Jesus' self-revelation to the Samaritan woman, and the simple faith of the Samaritans (4:1–42).
   b) The reception of Jesus in Galilee, for the most part on the basis of signs seen, but in one case without waiting for such evidence (4:43, 45, 46*a*, 44, 46*b*–54).

III. The central period of Jesus' ministry, to the end of his public teaching: Jesus declares himself more and more fully, many believe on him, and the faith of his disciples is strengthened, but the leaders of the nation reject him and resolve upon his death (chaps. 5–12).
1. The feeding of the five thousand and attendant events leading to the discourse on Jesus as the Bread of Life, in consequence of which many leave him, but the Twelve believe in him more firmly (chap. 6).
2. The healing of the impotent man at the pool of Bethesda, raising the Sabbath question and then the question of Jesus' relation to his Father, God (chap. 5).
3. Jesus' marvelous wisdom (7:15–24).
4. Secret hostility to Jesus. A few secretly defend him as "a good man" (7:1–13).
5. His temple-sermons divide the people (7:14, 25–36, 45–52, 37–44).
6. The necessity of faith in Jesus as the Son of God and the superior of Abraham (8:21–59).
7. Jesus the Light of the World (9:1–41; 10:19–21; 8:12–20).
8. Jesus the Good Shepherd and the Door of the Fold (10:22–29, 1–18).
9. Jesus' oneness with the Father (10:30–42).
10. The raising of Lazarus, and the teaching of Jesus concerning himself as the Resurrection and the Life (chap. 11).
11. Jesus' last presentation of himself to the Jews of Jerusalem (chap. 12).
   a) Jesus anointed by Mary at Bethany (12:1–11).
   b) The triumphal entry (12:12–19).
   c) The coming of the Gentiles to see Jesus: Jesus' announcement of his death and its results (12:20–36*a*).
   d) Eternal life through Jesus (12:44–50).
   e) Only the elect believe on him (12:36*b*–43).

IV. The fuller revelation of Jesus to his believing disciples (chaps. 13–17).
1. The washing of the disciples' feet by Jesus, and the lesson of humility and service (13:1–20).
2. The prediction of the betrayal, and the withdrawal of the betrayer (13:21–30).
3. The farewell discourses of Jesus (13:31*a*; 15:1—16:33; 13:31*b*–35).
4. Peter forewarned of his coming cowardice (13:36–38).
5. Last instructions and encouragements (14:1–31).
6. The final prayer: a revelation of Jesus' foreknowledge (17:1–26).

V. The culmination and apparent triumph of hostile unbelief (chaps. 18, 19).
1. The arrest of Jesus (18:1–14).
2. The trial before the Jewish authorities, and Peter's denial (18:19–24, 15–18, 25*b*–27).
3. The trial before Pilate (18:28—19:16).
4. The crucifixion (19:17–30).
5. The burial (19:31–42).

VI. The triumph of Jesus over death and his enemies: the restoration and confirmation of faith (chap. 20).
1. The empty tomb (20:1–10).
2. The appearance of Jesus to Mary (20:11–18).
3. The appearance to the disciples, Thomas being absent (20:19–25).
4. The appearance to Thomas with the other disciples (20:26–29).
5. Conclusion of the Gospel, stating the purpose for which it was written (20:30, 31).

VII. Appendix (chap. 21).
1. Appearance of Jesus to the Seven by the Sea of Galilee, and his words concerning the tarrying of the beloved disciple (21:1–24).
2. Second conclusion of the Gospel (21:25).

Sixth day.—§ 91. *The period of beginnings:* John 1:19—4:54. After reading 1:19—2:12, consider the following questions: What was John the Baptist's mission as this author looks at it from his second-century point of view (1:19–36)? Why have not the other Gospels taken notice of such important testimony? What is the significance of the titles applied to Jesus? According to this Gospel, how does Jesus gain his first followers (1:37–51; cf. Mark 1:16–20)? What are the leading characteristics of Jesus, as here sketched? Keep a list of these as you read the Gospel. In 2:1–12 we are given a new miracle: the creation of 100 or more gallons of excellent wine out of water. What does Jesus accomplish by this demonstration? Note the importance of Cana and the comparative insignificance of Capernaum and Nazareth in this Gospel.

Seventh day.—Read 2:13—3:36. Why does the author so strongly emphasize Jesus' work at Jerusalem, and touch so lightly upon the work at Capernaum, and

why does he transfer the temple-cleansing to the beginning of Jesus' career (2:13–22)? How does this story differ from Mark's account (Mark 11:11, 15–18)? Does this represent Jesus as successful at first (2:23—3:21)? What further characteristics of Jesus does the author give in these verses? What warnings does he most earnestly present to his non-Christian readers? Again a careful contrast is drawn between John and Jesus (3:22–36). How would John's devoted followers in Ephesus receive these arguments? Put yourself in their place; then in the author's.

Eighth day.—Noting the slight changes in order suggested in the analysis, read chap. 4: (1) another John-Jesus contrast (vss. 1–3); (2) an illustrated sermon on "Jesus the Water of Life" (vss. 4–42). The other gospels keep his messiahship secret until the close of his Galilean work Which is correct? (3) Another startling display of power at Cana (4:43–54; cf. Matt. 8:5–10). Does he gain most followers by miracles or by his teaching? How much progress has he made so far?

Ninth day.—§ 92. *The central period of Jesus' ministry:* chaps. 5–12. Note in 6:1–15 that, to the second-century Christians, Jesus' career was filled with "signs" of his divinity. His every word and act are studied for further evidence of this great fact. What kind of a "kingship" does Jesus avoid, and why? In what striking particulars does John 6:16–21 differ from Mark's account of this incident (Mark 6:45–52)? Read John 6:22–71 as a sermon on "Jesus the Bread of Life." Which is the author's own interpretation of Jesus' thought, the literal (vss. 51, 55, 56) or the spiritual (vs. 63)?

Tenth day.—Chap. 5 should be read next. It presents "Jesus the Resurrection-Life." When may eternal life begin (vs. 24)? Just how does Jesus impart life to others (vs. 26)? How dependent is he himself upon God for his life and power (vss. 19, 20, 30)? Once again, what is the relation of John the Baptist (vss. 32–36) and of Moses (vss. 45, 46, 47) to Jesus, as our author sees it? Is it still possible that we may "know our Bibles," and yet not experience the life and love of God (vss. 37–42)?

Eleventh day.—Read 7:15–24. To the author it is perfectly clear where Jesus gets his wisdom and power. In 7:1–13 which follows, how do various groups of people regard Jesus? (Cf. John 7:1 and Mark 10:1.) Does he flee from the north or to the north? What problems does Jesus raise among his opponents and his friends (7:14, 25–36, 45–52, 37–44, in this order)? The lines are being drawn more and more tightly. Note the warning which follows in tomorrow's reading.

Twelfth day.—Read 8:21–59. What, in the author's opinion, are the grave dangers of unbelief, and the blessings of a firm faith in Jesus? The "Word," who had full sway over Jesus' life, was evidently thought of as having always

existed (cf. 1:1): hence antedating Abraham, and even inspiring prophetic faith in that ancient Father of the nation; for the Word was the source of all life, even Abraham's (1:4). The passage 7:53—8:11 does not belong to this Gospel. It is commonly found, in the best manuscripts, after Mark 12:44 or Luke 21. It seems authentic, and certainly represents the spirit of Jesus.

Thirteenth day.—"Jesus the Light of the World" is the theme of 9:1–41. How was the Light received in different quarters?

Fourteenth day.—10:19–21, followed by 8:12–20, continues yesterday's theme. Jesus' unusual power is recognized to some extent, but how is it accounted for (10:20, 21)? In what sense can Jesus enlighten the world (8:12)? How do you reconcile 9:39, already studied, and 8:15*b*? Is vs. 16 a compromise view? In what sense is Jesus a judge of men?

Fifteenth day.—Read 10:22–29 and then 10:1–18, two new presentations of Jesus: (1) as the "Good Shepherd"; (2) as the "Door of the Sheepfold." What are the characteristics of Jesus as here given; of the "sheep"; of others who turn away from him?

Sixteenth day.—Read next 10:30–42 (see outline), another sermon, the theme, "Jesus the Son of God." How does our author here explain Jesus' relation to the Father? Is vs. 30 explained by 1:1 f.? (Cf. 17:21, 22; also Matt. 11:27.) How far does the thought of the Synoptic Gospels on this point differ from that of the Fourth Gospel? Read Ps. 82:6 with John 10:35, 36. What is the author's argument? Is he, a Jewish-Christian, eager to retain his monotheism and yet accord Jesus this exalted position? We have still another John-Jesus contrast in vss. 40–42. How many does this make in all? Were John's followers in Ephesus likely to become Jesus' followers through these arguments? Why did the John-group persist for several centuries afterward, clinging to their Master John as the Christ?

Seventeenth day.—Another sermon on "Jesus the Resurrection and the Life." Read chap. 11 (cf. Luke 10:38–42). In what sense is Jesus "our life"?

Eighteenth day.—In reading 12:1–36*a*, note Jesus' appreciation of the devotion of his friends (vss. 1–8); note also the author's continued emphasis upon miracle as the basis of belief (vss. 9–11). Cf. this account of the entry into Jerusalem with Mark's (cf. John 12:12–19 with Mark 11:1–11). Looking back eighty years, our author now sees the Gentile world coming to Jesus (vss. 20–22); but he remembers that this marvel has come about only through the sacrifice of Jesus (vss. 23–33), and, in spite of all the appeals of Jesus to his Jewish people (vss. 34–36*a*, 44–50), through the hardening of Jewish hearts to his message (vss. 36*b*–43).

Nineteenth day.—§ 93. *The fuller revelation of Jesus to his believing disciples:* chaps. 13–17. Read 13:1–20. How far could Jesus see into the future (vs. 1*a*)? Would foreknowledge of events help or hinder one's career? What is Jesus'

greatest characteristic—the spirit which explains his power over men (vs. 1*b*)? Reviewing his career, in what definite ways did he "serve" his followers (vss. 15–17)? Did Jesus do all he could to prevent Judas' treachery? Was Judas at fault, or predestined to do this and therefore blameless (vss. 18, 19)? Now read vss. 21–30.

Twentieth day.—Read 13:31*a*, followed by 15:1–27 which seems to fit better in this place. Just how much had Jesus done to bring these men into close fellowship with God (15:1–3)? What precautions and encouragements are here suggested for the safeguarding of the religious life (vss. 4–20)? Have men in general been fair to the claims of Jesus (vss. 21–25)? Have Jesus' followers done their full duty as witnesses of his power and helpfulness (vss. 26, 27)?

Twenty-first day.—Read chap. 16 and 13:31*b*–35 which now fits in here. In reading 16:1–4*a*, cf. Mark 13:9–13. In reading vs. 5, note that, according to our better order, 13:36 has not yet come. It seems to be a later question. Years after Jesus' death, could the church agree with the thought expressed in 16:7? What do vss. 8–15 suggest as to the actual history of the church between Jesus' death and the writing of this Gospel? By the second century many Christians were seriously doubting whether Jesus would ever return from Heaven. Does our author seek to solve this difficulty by his oft-repeated "a little while" and his assurance that Jesus really came as the Comforter (vs. 7*b*) at Pentecost? What great convictions of Jesus are adapted to sustain his followers in their hours of sore trial (16:32*b*, 33*c*; 13:34*b*, 35)?

Twenty-second day.—John 13:36–38 shows Peter's splendid devotion to Jesus. May this passage have meant to the author that Peter did actually suffer martyrdom? The weakness of an hour shamed him into lifelong courage. Make a careful list of the encouragements to the Christian life which second-century Christians must have drawn from the words of chap. 14.

Twenty-third day.—Read, with especial care, chap. 17. Is it possible that the author has not so much reported an actual prayer of Jesus as ventured to ascribe to Jesus the kind of prayer which it seemed to him Jesus with his intimacy of fellowship and consequent foresight of the future would offer at such a time? Would Jesus, with his accustomed humility, and with his love for all men, have been likely to say some of these words, which in another's thought of him might be justified? The author evidently feels, and expresses, great convictions drawn from his own vital Christian experience.

Twenty-fourth day.—§ 94. *The culmination and apparent triumph of hostile unbelief:* chaps. 18 and 19. Cf. 18:1–14 carefully with Mark's account of Jesus' arrest (Mark 14:43–52). How do you account for the striking differences? Note the new details in 18:19–24. Is it not strange the other gospel-writers did not include these events?

Twenty-fifth day.—Note the further new details in 18:15–18. Has the author of our Gospel a special interest in this mysterious "other disciple"? Does he evidently refer to the apostle John? Is vs. 25*a* an editor's repetition (cf. vs. 18*c*) after inserting vss. 19–24? Read now vss. 25*b*–27, comparing Mark 14:66–72. More new details arise in John 18:28–32, and especially in vss. 33–40 (cf. Mark 15:1–5). Did this author have any authentic sources which the men of the previous eighty years were denied?

Twenty-sixth day.—Read 19:1–16 with Mark's briefer story (15:16–20). What new elements also in John 19:17–25? Is vs. 17 meant to correct Mark 15:21 and to deny the gnostic story that it was really Simon of Cyrene, not Jesus, who died upon the Cross? Have you discovered many such deliberate changes from the earlier gospel narratives? Keep a list of such passages and mark them if possible, in a harmony of the Gospels, e.g., Stevens and Burton's *Harmony of the Gospels.*

Twenty-seventh day.—Does Mark (14:50 and 16:7) imply that the disciples fled to Galilee immediately after the crucifixion? Read John 19:25*b*–30. Did John alone of the Twelve have the courage to face the danger of being seen at the place of crucifixion? Note also the three new sayings from the Cross (John 19:26, 28, 30; cf. the one saying in Mark 15:34, followed by Matthew, and three quite different ones in Luke 23:34, 43, 46). Which Gospel is most likely to represent Jesus' dying thoughts correctly?

Twenty-eighth day.—Read 19:31–42, noting all the changes from the synoptic accounts of Jesus' burial. Can you explain these changes?

Twenty-ninth day.—§ 95. *The triumph of Jesus over death and his enemies:* chap. 20. Once again make a close comparison between these statements and the narratives given in the first three Gospels; note the differences and explain the author's purpose in them. How does his book end (20:30, 31)?

Thirtieth day.—§ 96. *Appendix to the Fourth Gospel.* Chap. 21 is clearly an addition to the Gospel already completed in 20:30, 31. Three purposes seem to be apparent in it: First, the writer wishes to give to Peter his place of importance which he doubtless held in the thought of the church (cf. Matt. 16:18), but which the body of this Gospel had not given him. Secondly, he wished to reinforce the early tradition of Jesus' appearance in Galilee (Mark 16:7; Matt. 28:16), which had fallen away from Luke and the Fourth Gospel, though he does not even now make the first appearance to Peter, as Paul does (I Cor. 15:5). Thirdly, he wished to ascribe the authorship of the discourses distinctly to the disciple whom Jesus loved, doubtless meaning John. Perhaps also he wished to offset a certain discrediting of John (arising from the fact of his death, after it had been reported that Jesus had promised he should not die) by affirming that Jesus did not *precisely* predict that John would not die, but only suggested the possibility that he would not.

REVIEW QUESTIONS

1. What can you say concerning the authorship of the Gospel of John?
2. Concerning the authorship of the Epistles of John?
3. What is the message of these letters?
4. What dangers appear in the Fourth Gospel as seriously threatening the life of Christianity?
5. Who were the Gnostics and why was their philosophy to be feared?
6. How does the Fourth Gospel deal with the question of the messiahship of John the Baptist?
7. Name several particulars in which the representation of Jesus in this Gospel differs from that of the other Gospels.
8. Which Gospel most attracts people today? Why?
9. What is the significance of the titles which the author of the Fourth Gospel applies to Jesus?
10. Name some of the points upon which he compares Jesus and John the Baptist.
11. What to him is the source of the wisdom and power of Jesus?
12. Do you think that the writer of this Gospel was a Jew or a Gentile? Why?
13. Select and quote six passages, calculated to give courage to the Christians of the second century.
14. If we had only this one Gospel what aspects of the life of Jesus should we lose?
15. Compare the Gospels of Luke and John as to the accuracy of their description of events.
16. Compare Luke and John as to the purpose of each in writing about Jesus.
17. What is the relation of the twenty-first chapter to the rest of the Gospel?
18. What have you gained from this Gospel that you did not get from the other three?

GENERAL REVIEW QUESTIONS

1. Turning to the map at the beginning of the book, notice in what lands the events of which we have been studying took place. In particular, where did Jesus do his work? Where did Paul do his?
2. How does the land in which Jesus lived and taught compare in extent with the lands in which the books of the New Testament are now read and studied?
3. How widely was he known in his own day? How does his work, measured by its effect on subsequent history, compare with the extent of his reputation in his own lifetime?
4. What was the relation, as you now understand it, between the work of Jesus and the work of Paul?

5. What was the relation between the religious movement that Jesus originated and Paul carried forward and the books of the New Testament? Which produced the other—the movement the books, or the books the movement?

6. What relation have these books sustained to the subsequent progress of the Church?

7. Turning to the "Periods of Early Christian History" on page 6, state in which of these five periods Jesus did his work. In which did Paul do his?

8. In which period were the books of the New Testament produced? Which books belong to each period?

9. If you are acquainted with the literature of the later periods, state how it compares in general with the books which we have been studying. Was the church of the second and third centuries right in general in placing these books by themselves and counting them as the sacred books of their religion? Why? Would you revise their judgment in any respect?

10. Turning to the table on page 8 and following the books through column by column, recall to mind and state what led to the writing of each book and its general contents.

11. Were all of these books probably equally valuable and effective when they were written? If not, which do you think were probably most so?

12. Do they all seem to you equally valuable and equally profitable for reading and study at the present day?

13. If not, which seem to you to be of the highest value? Why? What is your test of value?

14. As a result of the study of this course, how do you define historical study of the New Testament?

15. For what purposes do you, fresh from the study of these books, think they are useful today? Answer as specifically as possible.

16. Who ought to use them and why? What use do you mean to make of them?

A CONCLUDING WORD TO THE STUDENT

We have thus finished the reading of the books of the New Testament, but not, it is to be hoped, brought to an end our study of them. For if the course has done for us what it was intended to do, it has both deepened our interest in these books and prepared us for repeated and ever increasingly thorough study of them. Of the many questions that have been raised, some doubtless still remain unanswered. But some things must have stood out clearly as we have gone forward with our study. We have certainly learned that these books did not spring out of the ground, nor were they let down in a sheet from heaven, nor were they all produced at the same time. They are instead the literary product and precipitate of a great religious movement, and were written one by one as circumstances gave occasion to them. Each of them, not only the letters of Paul, but the Gospels and Apocalypse as well, was called forth by a real and urgent need, and each was intended to modify for the better an existing situation. They are therefore the reflection and expression of deep religious experience—the experience of individuals and of the Christian community in the early and formative days of the Christian church.

Does this fact seem to make them more remote from us? Instead of being messages of the living God immediately to each of us, are they merely the records of a long-past history? The result of our study ought to be just the reverse. It should have brought them nearer to us, because in each of them we now see the reflection of an intense and deeply interesting experience of men, most of them of like passions with ourselves, taking part indeed in a religious movement of altogether exceptional interest and importance, and yet passing through experiences not essentially unlike those of the church of our own day. For, with all the changes that the centuries have brought, especially in the more external features of our way of life, religious experience continues from generation to generation, and from age to age, fundamentally the same. Moreover, nothing is more valuable and helpful in the promotion and development of religious life than a sympathetic understanding of the experiences of the men of the creative periods of the past.

When, therefore, we come to look at the books of the New Testament from the point of view of their origin, we find in them a source of ever-fresh interest and ever-increasing value. Were they simply a collection of

commands, we might soon complete the task of committing these commands to memory. Were they simply the sources of a system of theology, we might some day feel that we had mastered this theological system or grow weary of studying it. But as the records of the life and teaching of Jesus the Christ, and of the experience which by his contact with men and influence upon them he created, they are of perennial interest and never failing helpfulness.

As the writer of II Timothy said of the books of the Old Testament, so even more truly may it be said of those of the New Testament:

> **"Every Scripture inspired of God is also profitable for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."**

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